

REPORT
OF THE
SUPERINTENDENT, ARCHÆOLOGICAL SURVEY
BURMA

For the year ending 31st March 1917



RANGOON
OFFICE OF THE SUPERINTENDENT, GOVERNMENT PRINTING, BURMA
1917

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RESOLUTION
ON THE
REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL
SURVEY, BURMA
FOR THE YEAR 1916-17.

Extract from the Proceedings of the Government of Burma, in the General Department,— No. 2A.-31,
dated the 29th August 1917.

READ—

Report of the Superintendent, Archæological Survey, Burma, for the year 1916-17.

RESOLUTION.—Considerable progress was made in all but three of the items in the sanctioned programme of the Archæological Department for the year 1916-17. The four negatives which were wanting last year to complete the collection for the "Monograph on the terra-cotta plaques, representing scenes from the 550 Jatakas, found at or near the Petleik Pagoda at Pagan," have now been obtained at the Patodawgyi Pagoda, Amarapura. The materials for the letter press are being collected and the writing of the Monograph will soon be begun. It is interesting to note that the plaques found at Amarapura, which date from the early part of the nineteenth century, represent scenes of Indian life in an entirely Burmese setting, while those from Pagan are, except for the style of the houses, Indian throughout, both in technique and execution. Good headway has been made with the "History of Architecture at Pagan," while the translation of the Talaing inscriptions on the 400 plaques at the Ananda Temple is under revision. It was not found possible to proceed with the excavations at Twante, Yathemyo (Pegu) or Hmawza, and the revision of the catalogues of exhibits at the Pagan and the Mandalay Palace Museums was interrupted by the removal of the exhibits for the Industrial Exhibition at Rangoon, in December 1916. The chronological list of all inscriptions found in Burma is now almost ready for the press, and satisfactory progress has been made with the translation of the first volume of the "Inscriptions collected in Upper Burma, 1900," and of the "Original Inscriptions collected by King Bodawpaya." The decipherment of the Pāli inscription on the Myazedi Pillar has now been settled, and only awaits translation. The Burmese, Talaing and Pyu inscriptions on this pillar have already been translated, so that the work on this monument, which has proved of the utmost value for fixing definite dates in Burmese history from the eleventh to the end of the thirteenth century, is now almost finished.

2. Further study of the frescoes discovered in 1916 at Min-nan-thu, near Pagan, has shed fresh light on the history of religion at Pagan before the eleventh century. It is now fairly clear that the northern school of Buddhism, or Mahayanism, existed there before the introduction of Hinayanism, or the southern school, and was brought from Bengal or Northern India about the sixth century. The Aris, or priests of this northern school, fostered superstitious and degraded practices and officiated at animal sacrifices. This is probably the reason why the

Burmese historians have so emphatically denied the existence of Buddhism at Pagan before the introduction of Hinayanism on the conquest of Thatôn by Anawrata. The translation by Mr. C. O. Blagden of the Talaing inscription at the Shwezigon Pagoda, containing an account of the coronation of King Kyanzittha, represents a long step forward in the study of that language, which is one of the oldest and most important of the literary languages of Indo-China. The compilation of a Talaing dictionary and the collection of materials for a grammar, which Mr. Duroiselle has in hand, will be of the greatest assistance to students of the language, and prevent it from falling into oblivion. Mr. Taw Sein Ko records in paragraph 68 of the Report some interesting attempts to trace, in the Hmawza Township of Prome and in the Pagan Subdivision, the descendants of the Pyu. The influence of India on Burma is shown by the connection, illustrated in paragraph 59, of Northern India and especially the Punjab, with Prome, the capital of the Pyu, while we learn from inscriptions that this same town harboured also a colony from Kanara. The influence of Eastern Bengal on Burmese Buddhism is borne out by the finding in Burma and the Shan States of images of Pindola, the great Healer and Apostle, and of clay votive tablets at Pagan belonging to the eleventh century A.D., which clearly came from Bengal *viâ* Arakan.

3. No Archæological discovery of outstanding value was made during the year, but the Report records a number of discoveries of inscriptions, figures, urns, coins, etc., by officers of different departments, which shows that a general interest in archæology has been awakened. The request made to the Lieutenant-Governor on his visit to Akyab in February 1917, that an Archæological Officer should be stationed there to supervise the preservation and restoration of the antiquities of Arakan, also testifies to this awakening, while the good example set by the *Thathanabaing* and by U Kanti, the Hermit of Mandalay Hill, in repairing ancient monuments should go far to break down the long-standing prejudice against such action, and be of great assistance to the Archæological Department by stimulating the interest of private people in this branch of the work.

4. The report is the joint production of Mr. Taw Sein Ko, C.I.E., I.S.O., and Mr. Duroiselle and is a record of their researches. The former had intended to retire during the year, but the paucity of officers owing to the war has induced him to reconsider his decision, and the Lieutenant-Governor is glad to have an opportunity of recording his appreciation of the unabated zeal and efficiency with which, notwithstanding his long and varied services and his failing health, Mr. Taw Sein Ko has carried out his duties. The industry and scholarship of Mr. Duroiselle have been recognised since the end of the year by the Government of India, by his appointment to officiate as the Superintendent, Archæological Survey, Eastern Circle. His Honour gratefully acknowledges his thanks to these two officers for their successful administration of the department, and notes with satisfaction the good work of the staff, notably that of Maung Mya, the Architectural Surveyor.

By order of the Lieutenant-Governor of Burma,

W. F. RICE,

Chief Secretary to the Government of Burma,

REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

For the year ending 31st March 1917.

FIRST PART.

SECTION I.

Office work : giving details of programme carried out and of programme proposed for the ensuing year.

The programme for the year under report consisted of the following items :—
Programme for the past year
and action taken with regard to it.

Archæological Programme.

(i) The continuation of the compilation of a Monograph on the terra-cotta plaques with *Jātaka* scenes from the Petleik Pagoda, Pagan ;

(ii) The compilation of the second part of the Monograph on the Ananda Temple at Pagan, together with an explanation of the plaques illustrating the last Ten Great *Jātakas* with Talaing inscriptions ;

(iii) The compilation of a History of Architecture at Pagan in which will be included historical monographs on the principal temples ;

(iv) The continuation of the examination of (a) Yathemyo (Pegu) and (b) Twante ;

(v) The excavation in the neighbourhood of the Payagyi Pagoda, Hmawza, for Pyu inscriptions ;

(vi) The preparation of *Catalogues Raisonné* of the Pagan and Mandalay Palace Museums.

Epigraphical Programme.

(i) The translation of the first volume of the *Inscriptions collected in Upper Burma, 1900* ;

(ii) The translation of the *Original Inscriptions collected by King Bodawpaya, Upper Burma, and now placed near the Patodawgyi Pagoda, Amarapura.*

(iii) The compilation of an exhaustive list of the inscriptions found in Burma, arranged according to their dates, giving (a) the place of origin, (b) founder's name, (c) a brief indication of their contents with special reference to historical or important religious data ;

(iv) The publication of some individual inscriptions chosen from the above or other sources, with plates of the original inscriptions, literal transliteration, translation and notes.

Archæological Programme.

"Item (i)—All the negatives necessary for illustrating this Monograph, that is 550, are now ready, excepting four which could not be found anywhere in Pagan. The negatives of these four plaques, however, can be obtained from the Patodawgyi Pagoda at Amarapura, the terraces of which are ornamented with white marble plaques in illustration of the 550 *Jātakas*. These reliefs, sculptured in the early part of the XIXth century, differ totally, in technique and execution,

from those at Pagan in which everything, except the style of the houses, is Indian. The Patodawgyi plaques form a treasure-house of modern Burmese pictorial art, for, representing as they do, scenes of Indian life at least twenty-five centuries later, everything in them—the artistic conception, the dresses, ornaments, utensils, etc.,—is thoroughly Burmese, thus forming a quaint antithesis which recalls to mind the paintings of the old Dutch masters who represented biblical personages in the costumes of their own time. Materials for the compilation of the letterpress of this Monograph are being collected, and it is hoped that good headway will be made with it in the course of the next official year."

"Item (ii)—The decipherment and translation of the Talaing legends on the 400 plaques of the Ananda Temple at Pagan have been completed. This work is now under careful revision."—[Chas. D.]

Item (iii)—The work is being proceeded with. A number of photographs, drawings and plans have been prepared for the illustration of the compilation.

Items (iv) and (v)—Owing to want of time, the execution of these two items was held in abeyance.

"Item (vi)—This item could not be proceeded with owing to the exhibits of the Pagan Museum having, for a period of five months, been removed to Mandalay and Rangoon for classification and arrangement for their exhibition at the Industrial Exhibition held at Rangoon in 1916."—[Chas. D.]

Epigraphical Programme.

Item (i)—Maung Hla, B.A., Archæological Scholar, who was put on this duty, succeeded in preparing the translation of 51 more pages of the first volume of the *Inscriptions collected in Upper Burma*, 1900.

"Item (ii)—The rough translation of the *Original Inscriptions collected by King Bodawpaya* has now been brought up to page 300, consisting of 234 epigraphs. The meaning of the expression "rough translation" will be made clear below in the section on Epigraphy.

"Item (iii)—The first part of this list, comprising the inscriptions from the end of the XIth to the first quarter of the XIVth century was completed last year; the second part, including all the inscriptions from the beginning of the XIVth to the XIXth is now finished. The whole list is being carefully revised as to the dates, references to the pages of the six volumes of epigraphs, etc. After the revision, the list will be ready for the press.

"Item (iv)—Under this item, I have translated six Burmese and seven Talaing inscriptions. Details will be found under the head Epigraphy."—[Chas. D.]

2. The continuation of the same programme of Archæological and Epigraphical work for the ensuing year has been sanctioned by the Local Government.

3. In the Archæological Section of the Arts and Handicrafts Exhibition held at Rangoon from the 4th to the 16th December 1916, the following were exhibited:—

Arts and Handicrafts Exhibition
held at Rangoon in December
1916.

- (i) Specimens of Burmese Architecture;
- (ii) Buddha Images;
- (iii) Votive tablets;
- (iv) Plaques;
- (v) Coins;
- (vi) Wooden figures;
- (vii) Inscriptions.

Under Exhibit (i), *i.e.*, "Architecture," photographs of the old monuments in Burma were selected and exhibited. They comprise those of (1) solid cylindrical structures resting on concentric circular terraces, which are modelled on the Indian *Stūpas*; (2) structures with aisles and corridor passages, resting on square basements, which are crowned by miniature *stūpas*, and which may be termed temples; (3) Cave Temples; (4) wooden structures, the most interesting among which being monasteries and old Burmese official residences.

Under Exhibit (ii) were exhibited images of the Buddha of portable size, which are made of stone, wood, and bronze. Their ages range from the VIth to the XIIIth centuries A.D., and what excited the interest of the general Buddhist public are the bronze statuettes found at Prome and Pagan representing the unmistakable signs of the influence of Northern Buddhism which was obliterated by the Southern School imported from Thatōn.

The Votive tablets, Exhibit (iii), on which are impressed the effigies of the Buddha, have become in Burma things of the unknown past; still, pagodas with any pretension to antiquity have enshrined in them, as relics, hundreds of such tablets. In one pagoda alone—the Bawbawgyi at Hmawza—many hundreds of them may be secured. They are now being replaced in pagodas of recent date by statuettes in lead, bronze, gold and silver.

Exhibit (iv)—Plaques. Some of the more important pagodas at Pagan are ornamented with plaques, on which are cut, in relief, figures representing the *Jātakas* or birth-stories of the Buddha. This mode of illustrating the *Jātakas* was practised down to quite a recent period, but the art of making terra-cotta plaques has been lost. Their chief interest lies in depicting the manners and customs of the age in which they were made.

Under Coins, Exhibit (v) of an indigenous nature, Burma possesses only a few specimens, and among these few, those from Arakan form a large number. They, however, appear to have been primarily intended for a commemorative purpose, being struck in the first regnal year of kings, or to be deposited in the relic-chambers of pagodas. Their use as currency was an after-thought borrowed from India, where the idea that coinage for currency was a prerogative of the State arose after contact with Western nations.

As Exhibit (vi), the Wooden figures representing the late King Thibaw holding Court were selected. They are spiritedly modelled and belong to the Phayre Provincial Museum, Rangoon.

Inscriptions—Exhibit (vii). Prior to the XIth century A.D., the lapidary art appears to have been unknown in Burma, for no inscriptions in the Burmese character on stone or other materials anterior to that period have yet been discovered. Among the inscriptions selected for exhibition were those found among the collections of epigraphs now placed near the Patodawgyi Pagoda, Amarapura, the Arakan Pagoda, Mandalay, and the Museum, Pagan. Their ages range from the XIth to the XVIIth centuries A.D.

SECTION II.

Tours and Inspection of Buildings and Sites.

4. The following statement shows the time spent on each tour and the places visited by the Superintendent and the Assistant Superintendent:—

Date.	Object of journey.	Number of days.
1916	<i>Superintendent, Archaeological Survey.</i>	
July 6th to 15th ...	To meet the Lieutenant-Governor at Pagan and to prepare a programme for the Viceregal visit in December.	10
July 28th to August 3rd	To attend the Educational Conference held at Government House, Rangoon, on the 31st July, to inspect the Phayre Provincial Museum, Rangoon, and discuss with the Provincial Art Officer on the proposed Arts and Handicrafts Exhibition to be held at Rangoon on the 4th December 1916.	7
September 24th to 29th ..	To attend the first meeting of the Committee of the Arts and Handicrafts Exhibition held at Rangoon.	6
November 26th to December 5th.	To meet the Viceroy and Governor-General of India and to supervise the Archaeological Section of the Arts and Handicrafts Exhibition at Rangoon.	10
December 11th to 23rd	To show round Their Excellencies the Viceroy and Lady Chelmsford and to inspect the archaeological buildings at Pagan.	13
	Carried over ...	46

Date.	Object of journey.	Number of days.
1917.	Brought forward ...	46
January 10th, 20th and 28th.	To interview the <i>Thathanabaing</i> at Tagundaing at the request of the Deputy Commissioner, Minbu, regarding arrangements to be made at the Shwezettaw Pagoda, Minbu District.	3
	Total ...	49
1916.	<i>Assistant Superintendent for Epigraphy.</i>	
August 18th to September 9th.	To inspect the archæological buildings at Pagan ...	23
December 12th to 23rd ...	To meet His Excellency the Viceroy at Pagan ...	12
1917.		
January 14th to 16th ...	To inspect the archæological buildings at Amarapura ...	3
February 7th to 11th ...	To inspect the archæological buildings at Metkaya, Ebya and Myinzaing, with Mr. S. H. Hampton, Assistant Engineer, Kyauksè.	5
	Total ...	43

5. "In August-September 1916, I visited Pagan in order to examine and study the architectural features of the monuments and to check on the spot my decipherment of the Talaing legends with the plaques of the Ananda Temple *in situ*; and also to take new estampages of all Talaing inscriptions at Pagan and Nyaung-U for Mr. C. O. Blagden.

6. "The Archæological buildings at Amarapura, Mandalay and in the Kyauksè District were inspected by me in January and February 1917. In the Kyauksè District, Mr. S. H. Hampton, Assistant Engineer, accompanied me to Metkaya, Ebya and Myinzaing. The inspection notes on the above were recorded and printed." (*Chas. D.*)

7. I took up my summer residence at Maymyo for a period of three months and four days from the 1st April to the 4th July 1916.

SECTION III.

Recommendations made during the year for Conservation or Excavation.

8. Since February 1903, the gardens forming an integral part of the Palace, Mandalay, have been in the charge of the Cantonment Committee, Mandalay, and an annual subsidy of Rs. 5,000 was granted by the Local Government for their upkeep. Major F. S. Lindesay, I.A., Secretary to the Cantonment Committee, has been indefatigable in getting the gardens to their present very satisfactory condition; but the Cantonment Committee are about to lose his valuable services, and it has been proposed to the Local Government for the retransfer of the gardens to the Executive Engineer, Mandalay Division, who is also in charge of the Palace buildings, the Superintendent, Archæological Survey, acting as heretofore as his adviser. By placing the Palace and its gardens under one undivided authority, it is hoped that much efficiency and administrative convenience would be secured.

9. At my request, Mr. W. J. Finniston, Executive Engineer, Akyab Division, was deputed to inspect in May 1916, in company with Maung San Shwe Bu, Assistant Teacher, Government High School, Akyab, who acted as his cicerone, some of the ancient monuments at Myohaung, Akyab District, and he furnished me

with an interesting report on their present state, and suggested measures for their conservation and maintenance. The following pagodas were inspected: (1) the Shitthaung Pagoda, (2) the Dukkanthein Pagoda, and (3) the Laungpwanbaw or the Linpantaung Pagoda. Short historical accounts of them are given at pages 4 and 6 of the "List of Ancient Monuments in the Arakan Division."

10. The Lieutenant-Governor visited Akyab on the 20th February 1917, and received an address from its leading citizens, in which the following passage occurs: "We beg to say that the antiquities of Arakan, consisting of sacred pagodas, shrines, monuments and inscriptions, forming an important chapter in the archæology of Burma, are gradually falling into decay and becoming a heap of ruins. Dr. Forchhammer once visited and examined some of them over 20 years ago, and in spite of their great importance, they have been neglected. We would humbly suggest that an officer of the Archæological Department may be stationed in Arakan with a view to their preservation and restoration." To this His Honour replied as follows: "You say that the antiquities of Arakan are falling into decay, and ask for the appointment of an archæologist for this Division for the work of their preservation and restoration. A list of ancient remains in Arakan was prepared originally in 1890, and was revised in 1900 and 1915. Eleven ancient monuments in Arakan have been declared by the Local Government to be protected monuments under the Ancient Monuments Preservation Act, 1904. Twelve monuments have been given protection under the same Act by a notification directing that sculptures, carvings, images, bas-reliefs, inscriptions, or other like objects shall not be removed without the written permission of the Deputy Commissioner, and the historical site of Myohaung has been protected by a notification prohibiting excavation except under a license. We cannot at present afford a separate archæologist for Arakan; but I take the greatest interest in the preservation and restoration of ancient monuments, and I shall bring the question to the notice of Mr. Taw Sein Ko, and I am sure that he will look into the matter and do what can be done." Owing to financial stringency, no fruitful steps could be taken towards the conservation of the antiquities of Arakan or towards the stationing of a separate stipendiary archæologist at Akyab. For a similar reason, not much has been done to the ancient monuments of Thatôn and Pegu, which were centres of Talaing civilization in the same way as Myohaung was a centre of Arakanese civilization. The Archæological Department of Burma, in its present form, was created on the 17th May 1899, that is to say, just over 18 years ago. During that period, it had to hasten to preserve the monuments of Pagan, Ava, Sagaing, Shwebo, Amarapura and Mandalay, which ran the risk of rapid decay and final disappearance, if they were not taken in hand in good time. As *ad interim* palliative measures, it is proposed to appoint an "Honorary Archæological Officer for Arakan," and, subject to the approval of the Commissioner, to nominate for that post Maung San Shwe Bu, an Assistant Teacher of the Government High School, Akyab, who has seriously taken up the study of Arakanese archæology, and whose family, in a most commendable manner, recently undertook, at his instance, to repair, at a great cost, the celebrated shrine of the Mahāmuni Image. If he is invested with sufficient official influence and prestige, he may be able to utilize local effort and extend his care and attention to other shrines. It is also proposed that Arakan should be visited either by myself or my Assistant, Mr. Duroiselle, in December 1917 or January 1918, in order to prepare a programme of archæological conservation, in consultation with some of the signatories, who presented the address to the Lieutenant-Governor in February last.

11. Mr. J. L. McCallum, I.C.S., favoured me with the following interesting notes, when he was Deputy Commissioner of Pakōkku District, on the archæological remains at Kyakat (Yawmyo in Saw Township, Pakōkku District):

"(1) This place was formerly the seat of a *Sawbwa* said to be Shan. Afterwards it was the headquarters of the Yawmyo which comprised 66 village-tracts, which are now divided among the townships of Tilin, Saw and Pauk, Pakōkku

District. The four "*Myo*"—Yaw, Saw, Tilin and Laungshe—(of which Yaw was by far the largest) were, just before the annexation, under the *Yaw-le-myo-wun* whose headquarters were at Pauk (formerly Kyakat).

"(2) Behind the village in what is now rice land are pointed out relics of the former house of the *Sawbwa*. There is a heap of brick now used as a latrine, which is said to be the *hle-ga* or steps of the house. All other traces of brick work have lately been ploughed into the land. A small deep rice field is said to be the well.

"(3) On a hill near by are eleven pagodas, two of which are said to have been built by the *Sawbwa*. I attach rude drawings* of these two pagodas. The story is that one Maung Nyo Dwin, *Sawbwa*, had a son, Maung San Hla, who made a journey to Mandalay to complain against his father to the King of Burma. The father got wind of this, and pursued the son, caught him upon the Pōndaung (a big range of hills separating Pauk from Saw) and elbowed him to death. The father then put up these two pagodas. When putting up the smaller one, the *Sawbwa* asked the wife of the murdered son how it should be built, but his daughter-in-law, in her grief, answered only by putting up her jacket and showing her breast. Hence the name and form of the pagoda (*No Bôn* or 'Woman's Breast').

"(4) A still more celebrated and older pagoda, covered with gold, stands a few hundred yards to the east of the village of Chaungu. It is called Kyaung-gyi-shin-chet and has an annual festival of some renown. It was erected by Thiyidama Thawka Mingyi; but who he was, I am unable to ascertain locally."

The Kaunghmudaw Pagoda at Sagaing has a tradition attached to it similar to that regarding the origin of the "*No Bôn*" pagoda. It appears that, Thalunmindaya, King of Ava and the founder of the pagoda, was dying without completing it, and the masons asked the Chief Queen to hasten its completion and enquired about its shape. The Queen opened her jacket and showed them her breast. Hence the hemispherical form of the pagoda. But in reality, it was built by the King, in 1636 A.D., on the model of the Mahācheti *Stūpa* of Ceylon. The work had not been finished when the King died in 1648. To build a pagoda, which is an object of adoration, on the model of a woman's breast would be sacrilege of the most heinous type. Woman, among Buddhists, is still an incarnation of evil, and to worship any member of her physical body is an insult to the ethics of Buddhism. A wide currency has, however, been given to such stories in Bird's *Wanderings in Burma* and other publications, because Burmans are reluctant to confess their ignorance, and are ready to invent any plausible explanation to satisfy the curiosity of their enquirers. It is, however, now time that a quietus was given to such immoral and scandalous stories, which are discreditable alike to Buddhism and the Burmans, because Buddhism is the first religion that taught decency and decorum in the world.

Thiyidama Thawka Mingyi may be identified with Asoka, who is said to have built 84,000 pagodas and dug 84,000 tanks. Many Buddhists are prone to ascribe to Asoka the building of some of their pagodas, which have any pretension to sanctity or renown and whose history has been lost in the mists of antiquity.

12. Mr. J. D. Stuart, Superintending Engineer, Rangoon Circle, in his inspection notes on the ruins of the Portuguese Church at Syriam, brought to my notice the existence of a tombstone with an inscription on it lying in the nave of the Church. Mr. Stuart says that the stone is

A tombstone with an inscription found within the nave of the Portuguese Church at Syriam.

broken into two large pieces and several smaller fragments, and suggests that it should be pieced together and fixed up on a concrete base in a horizontal position raising it about 2 feet above the ground to facilitate its examination by visitors and to prevent people from walking about on it. The Executive Engineer in charge has been asked to frame an estimate for the preservation of the stone on the lines suggested by Mr. Stuart.

* Not reproduced.

13. During the year under report the following Public Works Department officers, besides those mentioned elsewhere, inspected the archæological buildings in their charge and recorded inspection notes: Mr. C. E. Scovell, Executive Engineer, Pakōkku Division, and Mr. T. Hare, Executive Engineer, Shwebo Division. I inspected the Palace buildings, Mandalay, with Sir Otway Cuffe, Superintending Engineer, Mandalay Circle, and Mr. G. A. Grossett, Executive Engineer, Mandalay Division, and also some of the monuments at Pagan. Inspection notes were recorded on both these occasions.

14. "I spent five days in the Kyauksè District inspecting the five buildings conserved by Government, in company with Mr. S. H. Hampton, Assistant Engineer, Kyauksè. Of these five buildings, *vis.*, the Shweyaungdaw Pagoda at Metkaya, the Shwezigōn at Ebya, the Let-thè, Nandawye and Chanthaya pagodas at Myinzaing, the first is the only building in a fair state of preservation, while the rest are more or less unseemly masses of crumbling bricks. Instructions were given on the spot to make minor repairs to the Shweyaungdaw Pagoda. The remaining four pagodas, *vis.*, the Letthè, Shwezigōn, Nandawye and the Chanthaya, were brought on the list for preservation on account more of their historical interest than of any peculiar architectural features they might possess. From the above it will be seen that they are practically past preservation and Mr. Hampton is of opinion that repairs to them would, in each case, cost an enormous sum of money. Indeed, repairs would, in their present condition, amount to restoration, and the question is, whether, even taking into account their historical interest, they are really worth going to the expense such repairs would entail. They are now merely formless mounds of bricks, still kept in position by the accumulated *débris* around them, the removal of which, according to the competent opinion of Mr. Hampton, would merely cause their crumbling down altogether. They have reached the last stage of disintegration and decay. Under the orders of the Government of India (Home Department Resolution No. 3—168-83, dated the 26th November 1883), these monuments may be classified under the second category, *i.e.*, as monuments, which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like."—[Chas. D.]

15. "It is regrettable that circumstances and, above all, insufficiency of funds prevented me from carrying into effect the proposed survey of Arakan mentioned in paragraph 12, page 5 of last year's report.

"It is, in my opinion, essential that such a survey should not be confined to Arakan only, but extended also to other districts in Burma, such as Pegu, Tenasserim, the Chindwin Valley, etc. Each district should be methodically explored; each ancient monument in it should be carefully mapped and photographed in some cases, while the outlines of the ground-plan are given in others. Short notes should be written about it on its architectural peculiarities, its ornamentation, such as plaster carvings, stone sculptures, frescoes, etc., its state of preservation. Such an exploration would also bring to light a large number of inscriptions. Within the last three years, in a very restricted area near Pegu, a cursory examination of the ground resulted in the discovery of 17 inscriptions, 16 in Talaing and one in what is supposed to be Laotien. All sites likely to yield fruitful results, when excavations are undertaken, should also be carefully mapped. The result would, in fact, be an archæological inventory, not only very interesting in itself, but most useful, nay, it may be said indispensable, for future systematical operations. Such a preliminary survey would eliminate much uncertainty, loss of time and consequent loss of money, and be productive of surer and more solid results."—[Chas. D.]

16. "In his inspection notes on the archæological buildings in the Kyauksè District for 1915-16, Mr. S. H. Hampton suggested the removal to Mandalay of the plaques belonging to the Shwezigōn Pagoda, Ebya. The suggestion was

Plaques of the Shwezigōn
Pagoda, Ebya.

approved and the plaques, 370 in number, were brought over to Mandalay in October 1916."—[Chas. D.]

17. "Information was brought to this office that, near the Mandalay shore, many bricks, measuring 21 inches by 14 inches, were found within the precincts of the Kugyi *kyaung*, and had recently been enshrined in a pagoda near by.

Proposal for excavation at Mandalay.

Bricks of these dimensions and even larger ones were used only in building the oldest monuments in Burma, the size gradually diminishing to that now in common use. To the north-west of the monastery stand two caves (*kū*) in ruin, and to the west of these two buildings is also a large mound of ruined temples. There was found part of a broken inscription. It has, however, very badly weathered, and the reading of it, in consequence, is difficult, but its palæography shows that it belongs to the XIIth century A.D. Besides, some votive tablets were also found, one of which was procured for this office, the others having been enshrined near by. They measure $7\frac{1}{2}$ by $5\frac{1}{2}$ inches, and are of a type common in Pagan, bearing the same one-line inscription in Pāli: *aṭṭhaviṣaṭṭime buddhā triyya sambhēgena katā buddhattāya*.* At the south-east of the Kugyi *kyaung* are also two ruined monuments. The style of what remains of all these temples, the votive tablets and the letters of the inscription, point to these monuments as belonging to the XIIth century. Local tradition assigns their foundation to Min-Yin-Zaw, the eldest son of King Alaungsithu (1112—1187). There is no reason to doubt the tradition, for Burmese histories, though not mentioning the buildings spoken of above, record that Min-Yin-Zaw, having incurred the displeasure of his royal father, established himself at Tunton-putet, a short distance to the east of Mandalay. Near by is an old temple still called Putet-kū. It is he who excavated the Aungpinlè lake near Mandalay and another at Tamòkso near Amara-pura. Excavations should be undertaken at these mounds of ruins which will probably yield interesting antiquarian objects and important epigraphical records."—[Chas. D.]

18. "In connexion with my discovery last year, at Min-nan-thu, of curious and important Buddhist-Tantric frescoes, there were also found on some temples beautiful plaster carvings in alto-and baso-relievo, which are among the very best to be found in Burma. It is necessary that these splendid specimens of Burmese architectural decoration should not be allowed to disappear through the decay of the buildings. I have, therefore, decided that casts of them should be made and have asked for the expert advice of Mr. A. P. Morris, Provincial Art Officer, who finds it necessary, before going further into the matter, to examine these carvings *in situ* with me. He is of opinion that the cost would not be great. A meeting will be arranged for as soon as circumstances permit. The casts once taken will be distributed among the museums of Burma (Rangoon, Pagan, Mandalay) and among similar institutions in India which might desire them. Meanwhile steps will be taken, in conjunction with the Executive Engineer in charge of Pagan, to devise means to prevent the possibility of these plaster carvings falling off and to insure their stability for as long a time as possible."—[Chas. D.]

Preservation of plaster carvings at Pagan.

SECTION IV.

Progress made in the preparation of the Provincial List of Ancient Remains.

19. Under date 9th of January 1917, the Local Government issued the following notification for the exclusion of certain plots of land from those marking the historical sites published in General Department Notification No. 171, dated the 3rd June 1909.

Amendment made to the schedule published under the Ancient Monuments Preservation Act.

* "These twenty-eight Buddhas who have crossed over to Nirvāna have been made by a *sambēga* for the sake of enlightenment." *Sambēga* is a palicised Burmese word found often in Burmese inscriptions written *sambyān*. He was a kind of petty minister or governor.—[Chas. D.]

His office now corresponds to that of a Village Headman called *Myo Thugyi* or *Ywa Thugyi*—T.S.K.

NOTIFICATION NO. 11.

The Lieutenant-Governor being of opinion that certain land within the local area of the Halingyi village tract in the Shwebo Township of the Shwebo District is required for a public purpose and should be excluded from all restrictions and regulations for the purpose of protecting and preserving ancient monuments, in exercise of the powers conferred by sections 20 and 23 of the Ancient Monuments Preservation Act, 1904, is pleased to direct that the following amendment shall be made to the Schedule published in this Department Notification No. 171, dated the 3rd June 1909:—

For Serial No. 11 in the said Schedule the following shall be substituted:—

Serial No.	District.	Township.	Town, village tract or circle.	Description or boundaries of the local areas.
(1)	(2)	(3)	(4)	(5)
11	Shwebo ...	Shwebo ...	Halingyi...	<i>North.</i>—The outer edge of the old city-moat in Pintaletaungtaw <i>kwin</i>, No. 622. <i>East.</i>—From the outer edge of the old city-moat to where it meets the common boundary of Ngapi-o west <i>kwin</i>, No. 623, Tawyakyaung <i>kwin</i>, No. 624; thence along that boundary in an easterly direction, partly across cultivated <i>ya</i> land and partly along the bed of the Thèbyu stream, to a point on that stream which forms the trijunction of Tadaingkan <i>kwin</i>, No. 637, Shinyattaw Payagôn <i>kwin</i>, No. 636, and Halingyi Mycma <i>kwin</i>, No. 614; thence for a short distance along the bed of the Thèbyu stream to a point where from that stream there branches off a narrow <i>myaung</i> or artificial channel to carry water into the paddy fields of Ma Sa U in Halingyi-Myoma <i>kwin</i>, No. 615. <i>South.</i>—From the junction of the Thèbyu stream and the <i>myaung</i> last named along that channel; thence along the northern edge of Ma Sa U's paddy fields; thence along a cart track leading first northwards and then north-westwards to the south of the Government rest-house in Halingyi-Myoma <i>kwin</i>, No. 614, to where that track meets the Sapyia stream. <i>West.</i>—From the point last named in a northerly direction along the bed of the Sapyia stream to a point where, at a wooden bridge, its two tributaries meet; thence along the bed of the western tributary in a north-westerly direction to the trijunction of Halingyi west <i>kwin</i>, No. 616, Tanaunggôn Yat north <i>kwin</i>, No. 625, and Taganthalan west <i>kwin</i>, No. 627; thence along the cart road to Tagantha which forms the boundary between Taganthalan west <i>kwin</i>, No. 627, on the one hand and Tanaunggôn Yat north <i>kwin</i>, No. 625, and Taganthalan east <i>kwin</i>, No. 626, on the other, to the common junction of Taganthalan east <i>kwin</i>, No. 626, Taganthalan west <i>kwin</i>, No. 627, Pintaletaungtaw <i>kwin</i>, No. 622, and Kyauk-yedwin east <i>kwin</i>, No. 628, to the point where that boundary meets the outer edge of the old city-moat in Pintaletaungtaw <i>kwin</i>, No. 622. <i>Exclusion.</i>—The plots Nos. 332, 334, 331 and 333 comprising 4'53 acres within holding 59, 1913-14, in Tanaunggôn Yat north <i>kwin</i>, No. 625, belonging to Ma Pu and her son Maung Shan are excluded from the lands above described.

SECTION V.

Accounts of detailed Surveys and Excavations.

20. As explained in item (iii) under "Archæological Programme," paragraph

Architectural survey of Pagan.

1, the architectural survey of Pagan is being proceeded with.

No excavation undertaken in 1916-17.

21. In the year under report, no excavation at Hmawza or elsewhere was undertaken.

SECTION VI.

Accounts of Conservation works proposed, carried out, or in progress, and of the expenditure incurred on them.

22. The following is the sanctioned programme of archæological works for 1916-17 :—

Sanctioned programme of archæological works for 1916-17.

	Rs.
(1) Wages of care-taker for the old Portuguese Church, Syriam ...	144
(2) Annual repairs to Palace buildings, Mandalay ...	3,500
(3) Annual repairs to tombs of ancient Kings and Queens of Burma, Amarapura and Mandalay ...	196
(4) Annual repairs to Salin Monastery, Mandalay ...	100
(5) Annual repairs to Taungthaman Kyauktawgyi Pagoda, Amarapura ...	100
(6) Annual repairs to Shwenandaw Kyaung, Mandalay ...	100
(7) Annual repairs to Thudama Kyaung, Mandalay ...	100
(8) Annual repairs to Atumashi Kyaung, Mandalay ...	80
(9) Annual repairs to Tawyagyaung Pagoda, Mandalay ...	50
(10) Annual repairs to Queen's Monastery, Mandalay ...	100
(11) Annual repairs to Sangyaung Monastery, Amarapura ...	100
(12) Clearing jungle around pagodas at Tagaung, Ruby Mines District ...	240
(13) Annual repairs to Tazaung and Bell, Mingun ...	100
(14) Annual repairs to Pōdawpaya, Mingun ...	40
(15) Annual repairs to Alaungpaya's Tomb, Shwebo ...	50
(16) Wages of durwans to look after the pagodas and Museum, Pagan ...	1,620
(17) Maintenance of pagodas at Pagan ...	1,700
(18) Annual repairs to Pāli Stone Shed to west of Pegu Town ...	25
(19) Annual repairs to Pillars of Victory, Pegu ...	5
(20) Construction of a cook-house for the Mēdaw Kyaung, Sangyaung Monastery, Amarapura ...	84
(21) Special repairs to Palace buildings, Mandalay ...	9,498
(22) Petty repairs and red ochreing the Palace buildings at Mandalay ...	3,000
(23) Repairs to Pyatthats and walls, Fort Dufferin, Mandalay ...	3,500
(24) Petty repairs to care-taker's hut and main wire fence at the old Portuguese Church, Syriam ...	107
Total ...	24,539

Towards the expenditure, the Government of India made an allotment of Rs. 2,500 as a grant-in-aid from Imperial Revenues and Provincial Funds contributed the remainder, *vis.*, Rs. 22,039.

23. The following are works to be begun and carried out in 1917-18 :—

Programme of works proposed for 1917-18.

	Rs.
(1) Wages of care-taker for the old Portuguese Church, Syriam ...	144
(2) Wages of durwans, etc., looking after the Palace, Mandalay ...	3,000
(3) Annual repairs to Palace buildings, Mandalay ...	1,500
(4) Annual repairs to Pyatthats on Fort Walls, Mandalay ...	1,500
(5) Annual repairs to Salin Monastery, Mandalay ...	100
(6) Annual repairs to Shwenandaw Kyaung, Mandalay ...	100
(7) Annual repairs to Queen's Monastery, Mandalay ...	100
(8) Annual repairs to Sangyaung Monastery, Amarapura ...	100
(9) Clearing jungle around pagodas at Tagaung, Ruby Mines District ...	240
(10) Annual repairs to Alaungpaya's Tomb, Shwebo ...	50
(11) Annual repairs to shed over Inscription Stone in Court-house compound, Shwebo ...	20
(12) Wages of durwans to look after the pagodas and Museum, Pagan ...	1,620
(13) Maintenance of pagodas at Pagan ...	1,693
(14) Annual repairs to archæological buildings, Hmawza ...	300
(15) Annual repairs to Pāli Stone Shed to west of Pegu Town ...	25
(16) Annual repairs to Pillars of Victory, Pegu ...	5
(17) Constructing an American wire fence around the remains of the East India Company's Factory and erecting a memorial tablet setting forth the history of the factory on Hainggyi Island, Bassein District ...	503
Total ...	11,000

Towards this estimated expenditure, a sum of Rs. 8,000 has been provided in the Public Works Department Budget, and an application has been made to the Director-General of Archæology in India for an Imperial grant-in-aid of Rs. 3,000.

24. The following Statements *A* and *B* show respectively the amounts sanctioned for annual petty repairs to archæological monuments in Burma during the last ten years from 1906 to 1916, and the amount of the Imperial subsidy and the Provincial allotment during the same period. In view of the improbability, until times are more propitious, of getting any grant-in-aid from the Government of India, the Local Government has been asked to increase its Provincial allotment from Rs. 8,000 to Rs. 12,000 so that there would be sufficient funds for the annual petty repairs alone. In the case of wooden buildings especially, it would be false economy to cut down expenditure drastically now, and to pay more dearly for it in future years, with an added amount of injury caused to the monuments for the want of timely repairs.

Statement A showing the amount sanctioned for annual petty repairs to archæological monuments in Burma from 1906 to 1916.

Year.						Amount. Rs.
1906-07	...	...	...	...	...	6,487
1907-08	...	...	...	...	...	12,080
1908-09	...	...	...	...	...	8,216
1909-10	...	...	...	...	...	8,338
1910-11	...	...	...	...	...	16,807
1911-12	...	...	...	...	...	10,664
1912-13	...	...	...	...	...	11,676
1913-14	...	...	...	...	...	11,740
1914-15	...	...	...	...	...	12,042
1915-16	...	...	...	...	...	13,264
Total					...	1,11,404
Average cost per year	...	...	...	...	...	11,140
Average cost per monument	...	...	...	...	11,140 92	= 120 approximately.

Statement B showing the amount of the Imperial Subsidy and Provincial Allotment for archæological works from 1906 to 1916.

Year.				Imperial subsidy. Rs.	Provincial allotment. Rs.
1906-07	...	...	...	10,000	1,15,930
1907-08	...	...	...	12,000	57,475
1908-09	...	...	...	8,307	9,975
1909-10	...	...	...	6,000	15,000
1910-11	...	...	...	10,000	32,071
1911-12	...	...	...	5,000	15,000
1912-13	...	...	...	6,000	20,000
1913-14	...	...	...	8,000	27,205
1914-15	...	...	...	5,000	29,350
1915-16	...	...	...	8,000	28,071

25. The *Thathanabaing* or Buddhist Archbishop and U Kanti, the *Yathegyi* or Hermit of the Mandalay Hill, continued to show their zeal for repairing ancient monuments by repairing the old and ruined pagodas at Sagaing and Amarapura. Now-a-days these old and ancient structures seem to receive very little attention from the people themselves, though there is no parsimony in the erection of new buildings. Under the late *régime*, it was treason on the part of a commoner to repair a pagoda built by a Royalty. The Royal founder did not relish the idea of the *Karma* of a commoner being linked on to his own, nor appreciate the audacity of a commoner, who might eventually aspire to the throne. In the case of a pagoda built by a commoner, the consent of the founder or his representatives is necessary to repair it. Sometimes, the consent is withheld, and, at other times, it is difficult to trace the whereabouts of the descendants of the founder. Therefore, in the present state of Buddhist opinion, the simplest and best solution

of the question is to put up new religious structures, to which other people could not say "aye" or "nay." But it is satisfactory to note that the Head of the Buddhist Church is now taking the lead in breaking down ancient prejudice by repairing old and ruined pagodas at Amarapura.

26. "During my term of office as Officiating Superintendent, I visited the Inscription Shed within the precincts of the Arakan Pagoda at Mandalay, and found it much dilapidated, the roof leaking very badly in many places and having actually fallen in in some others. As this pagoda is under the care of the Trustees, I approached them with a view to ascertain whether they would be ready to undertake the necessary repairs and so preserve from further deterioration the 600 inscriptions collected therein. The proposal was agreed to and the repairs carried out with praiseworthy public spirit at a cost of Rs. 7,608-3-9 from the Pagoda funds. The inscriptions are now erected on the earthen floor of the shed and the Trustees asked that this office should have them set up on masonry pedestals to insure their greater stability, and also that, while doing so, they might be arranged in the order of their dates. This request could not be complied with owing to financial stringency, and this work will have to be kept in abeyance till such time as funds can be provided for it." (Chas. D.)

Conservation of Inscription Shed
at Arakan Pagoda by the Trustees.

SECTION VII.

Notice of the Subordinates and their work and of changes in personnel.

27. Maung Mya, Architectural Surveyor, continued to perform his duties satisfactorily. During the year, he had an unusually heavy amount of work to get through. He was entrusted with the inception and execution of the Archæological Section at the Arts and Handicrafts Exhibition held at Rangoon in December 1916 in connection with the Viceregal visit, and the marked success of that section was mainly due to his foresight and exertions. The other clerks, notably Maung Gale, the typist, also gave satisfaction.

Services of Subordinates.

28. As stated in paragraph 26 of last year's report, I had intended to take, with effect from the 1st May 1917, two years' furlough preparatory to retirement. I wished to retire because I needed rest after a long period of service and because I was desirous of spending the remainder of my days in doing literary work amidst my books; but my programme could not be carried out. Owing to the paucity of archæological officers, some of whom had gone to the front, my leave could not be granted, and I had to stay on till times were more propitious.

29. The Archæological Department of Burma was created in May 1899; so I have practically held charge of it for over 18 years, and I think I have had enough of it. In my own case, I seldom get instructions from my superior officers; nor do I get competent and efficient assistance from my staff. With all these drawbacks, I am expected to compete with the Archæological Officers of India, where archæological work was started over 100 years ago, and where conditions are so favourable. Here, it is all pioneer work, and to hew it out and put it into proper shape, and to evolve order out of chaos is almost a Herculean task. The strain is too great, and in view of my 35 years' most strenuous service, which includes my work as Government Translator and Assistant Secretary to Government during the stress and storm of the early days of the British annexation of Upper Burma, my medical advisers advised me not to bear it any longer. Besides, I have to keep up my Chinese studies and to be *au courant* with Far Eastern politics so as to be able to do justice to the duties attached to the appointment of Examiner in Chinese, and to be able to answer correctly and satisfactorily important political questions relating to China and the Burmese frontier, which are often asked by the Local Government, the Military authorities, and the Frontier officials.

Nature of duties performed.

30. The Chief Secretary to the Government of Burma writes:—"I am directed to inform you that, in acknowledging the receipt of the report of the Superintendent, Archæological Survey, Burma, for the year ending the 31st March 1916, the Government of India have remarked as follows:

Encomium passed by the Government of India and the Local Government.
 'As this is likely to be the last report by Mr. Taw Sein'Ko in his capacity as Superintendent, Archæological Survey, I am to say that the Government of India desire to express their high appreciation of the excellent work done by him during his long service in the Archæological Department.' The Lieutenant-Governor is glad to note that your good work in the Archæological Department of Burma has received from the Government of India this expression of their appreciation which is shared by the Local Government."

31. Mr. Duroiselle reports that "Maung Hla, B.A., who joined this office as an archæological scholar in August 1915, has continued to take a great interest in his work. Besides his special training in the several branches of work of this office he is now specializing in palæography and Burmese epigraphy. His services are becoming increasingly more useful and appreciable."

32. In order to attract foreign tourists and foreign capital to Burma, and to boom the Province generally, the following work was undertaken:—

- (i) The revision of the portion relating to Burma in Murray's "Handbook for Travellers in India, Burma and Ceylon" (Ninth edition);
- (ii) The compilation of "Archæological Notes on Mandalay;" and
- (iii) The compilation of "Archæological Notes on Pagan."

The draft of item (i) was despatched to Mr. C. E. Buckland, I.C.S. (retired), London; item (ii) is being printed at the Government Press, Rangoon; and item (iii) is under revision and will shortly be published.

SECOND PART.

SECTION I.

Full accounts of works of restoration and preservation of important buildings and sites, of excavations and fresh discoveries.

33. In December 1915, a programme of archæological works to be carried out in 1916-17 was framed, costing Rs. 27,000, of which Rs. 20,000 would be borne by the Provincial revenues, and Rs. 7,000 by the Imperial. In January 1916, owing to financial stringency, the provision of Rs. 20,000 made in the preliminary issue of the Provincial Civil Works Budget for 1916-17 was cut down to Rs. 5,000, and the programme had to be revised, reducing the expenditure to Rs. 8,434, of which Rs. 5,000 was debitable to Provincial revenues and Rs. 3,500 to Imperial. Eventually, owing to the reduction of the Imperial grant-in-aid from Rs. 3,500 to Rs. 2,500, the programme had to be revised for the second time, the total of archæological expenditure being restricted to Rs. 7,500. Finally, the Local Government was pleased to sanction a total expenditure of Rs. 24,539, which was made up of Rs. 8,434, the total shown in my first revised programme, and Rs. 16,105, an additional and unforeseen outlay necessitated by His Excellency the Viceroy's visit to the Mandalay Palace. The expenditure was mainly confined to petty repairs, the special repairs to the Palace buildings costing Rs. 9,498 and those to the *Pyatthats* on the walls of Fort Dufferin costing Rs. 3,500.

34. Under instructions received from Mr. C. E. Rushton, Superintending Engineer, Maritime Circle, Mr. W. J. Finniston, Executive Engineer, Akyab Division, inspected the archæological monuments of Myohaung and formulated two proposals for consideration. The first was to have at Akyab an Arakanese representative of the

Financial stringency on account of the European war.

Proposed conservation in Arakan.

Archæological Department, who would enlist the sympathy and co-operation of the local people in the conservation of their ancient monuments; and the second was to establish a small museum at Myohaung, which would excite the interest of the Arakanese and indicate to them to what a heritage of exquisite art treasures they had succeeded. Both were excellent proposals, which might be adopted with great public advantage, but, for the present, they were circumscribed by the financial stringency caused by the European war. As in the domain of education, so in that of archæology, it would be extremely valuable if private enterprise could be persuaded to enter the field. It was suggested that the Executive Engineer, with the help of Maung San Shwe Bu, should start the nucleus of a society to be called the "Society for the Conservation of Ancient Monuments at Myohaung," whose objects would be: (1) to have these ancient shrines cleared periodically of jungle growth; (2) to stop the leakage of rain-water by grouting and such minor repairs; (3) to collect, within the precincts of a monastery, lay-school, or court-house, specimens of carved stones, inscriptions, etc., for the proposed museum; and (4) to collect donations and subscriptions to carry out the above objects. The Arakanese officials and merchants of Akyab are well educated, patriotic, enterprising and wealthy people, who are convinced that it is better to conserve the ancient monuments of their ancestors, which are grand specimens of indigenous art and architecture, than to build new ones with limited resources at their disposal, and I felt sure that they would liberally support such a society if it was started with the moral support of the leading Government officials of Akyab.

35. The low guard rooms flanking the Audience Hall, the old theatre south of the Palace, the six pillars of the old colonnade on the east side of the apartment with the fountain, and the block houses on the north, east, and south of the Palace, were dismantled and removed, and more attention was devoted to the remaining structures of the Palace. The retaining wall of the platform and all the *pucca* buildings on it were whitewashed, and the brickwork, whose plaster had peeled off, was renewed. The *Pyatthats* on the Fort walls, which are a characteristic feature of the surroundings of the Palace, were earth-oiled with a mixture of red ochre, and their posts, which had sunk badly, were jacked up. The decayed plaster on the gateways of the Fort was likewise renewed.

36. Dr. D. B. Spooner, Superintendent, Archæological Survey, Eastern Circle, had under consideration the discontinuance of signing completion certificates for annual repairs, and enquired the practice in the Burma Circle. He was informed that such certificates are invariably forwarded to me for counter-signature from all parts of my charge, irrespective of the cost or importance of the work, and that the inspection of all the works, before my countersignature, is a physical impossibility. The matter was referred to the Director-General of Archæology, who recommended that the practice of signing such completion certificates by archæological officers should be discontinued, and the Local Government has been addressed on the subject.

37. Mr. C. E. Rushton, Superintending Engineer, Maritime Circle, asked to be supplied with a copy of the specification of Burmese water-proof lime mortar used on the better class of pagodas, and the following was furnished:
 "Take one part, by weight, of bael fruit gum, two parts of jaggery, five parts of *Qndōn* (ဆုံဆုံ) powder, a vegetable product, and six parts of glue (obtained by boiling hides), and mix them together by adding so as to form into a thick fluid. This mixture should then be mixed with the customary proportions of lime and sand, and be pounded in a mortar. The pounding should be repeated several times, as the effectiveness of the lime mortar depends on such repeated pounding. The whole is then ready for use and may be applied as the ordinary lime mortar." This old Burmese formula, which has undoubtedly contributed to the marvellous stability of the ancient monuments of Pagan, may be of use to engineers, architects, and masons in the construction of modern masonry buildings in India or Burma.

SECTION II.

The epigraphical, numismatic, exploratory, and other work of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is made to subjects on which special reports have been contributed to the general Archaeological Report.)

38. "The appointment of Assistant Archaeological Superintendent for Epigraphy was created in August 1914, as the result of a representation to the Local Government, made by the present writer in 1913, in which the urgent need was set forth of working up the enormous amount of epigraphical material collected in the course of many years, and from which alone a comprehensive and authoritative survey of the religious and political history of this Province from the early XIth century upwards could be made. The working up of all this material, branching off into many side-issues, would require the undivided attention of a full-time scholar, and the proposal to Government was made on this basis. The Government of India, however, after duly weighing all circumstances, asked me to divide my time between epigraphy and archæology. Epigraphs in Burma are found written in five languages which, arranged in their order of frequency, are as follows:—*Burmese, Pali, Talaing, Sanskrit and Pyu*.* The Talaing people, so we learn from their own chronicles and oral tradition, were great recorders on stone of contemporary events. If the number of Talaing inscriptions discovered up to now is comparatively small, it is to be attributed to the fact, already touched upon, that the Districts round Pegu and Thatôn, as well as Tenasserim, have not yet been systematically explored. The same remark doubtless applies to the Pyu epigraphs, and a careful, methodical exploration of the country around Old Prome, and, perhaps, also of the Chindwin Valley, would very probably bring to light more of these important documents, which are among the oldest found in this Province. Besides, three Laotien inscriptions have already been found; more will probably be discovered in Lower Burma. The Talaing epigraphs found at Pagan, which are of the XIth century, and at Prome, which are dated somewhat later, were, a few years ago, made over to Mr. C. O. Blagden for decipherment and translation; so also were the Pyu inscriptions. The progress of Mr. Blagden's work will be described later on. The Talaing inscriptions found at Pegu and elsewhere and dating mostly from the XVth century will be deciphered and translated in this office, as well as the short legends on the plaques of the Ananda Temple at Pagan (XIth century). (The two principal divisions of epigraphical work performed in this office fall, therefore, under the heads of Burmese and Talaing. And under these two heads, the following succinct account of the work accomplished by the Epigraphist since August 1914 is given below.

I.—*Burmese.*

(i) "Two hundred and thirty-four epigraphs, covering 300 pages of the volume of *Original Inscriptions found at Amarapura*, have been roughly translated. By 'rough translation' is meant, for each inscription, the settling of the meaning of obsolete words found therein, and the collecting of historical data bearing upon it, from all available sources, with references, etc. This preliminary work is intended to facilitate the definitive translation of these documents with historical and philological notes. The oldest inscriptions, up to about the XVIth century, are a very mine of old Burmese words and forms, which, when collected separately and explained, will be of great value for Tibeto-Burman philological study.

(ii) "*Inscriptions found in Upper Burma, Volume 1.*" Out of this volume, 30 inscriptions have been put into English by two archæological scholars: a few

* *Vide* Chas. Duroiselle, "Inventaire des Inscriptions Pâlies, Sanskrites, Môn et Pyù de Birmanie," B. E. F. E.—O, 1912. [Chas. D.]

by Mr. Pritchard, now in the Subordinate Civil Service, and the great majority by Maung Hla, still holder of the scholarship.

(iii) "As already mentioned in paragraph 59, page 24, of last year's report, I have finished the translation of the 'Burmese face of the Myazedi Pillar,' of which Mr. Blagden had already translated the Talaing and Pyu faces. The language of this document is highly archaic, and has furnished me with enough material for comparison with other cognate languages. This method of comparison on strictly critical lines—the only one that yields reliable results—of old Burmese with a pretty large number of languages and dialects which are its distant and near relations has, so far as I am aware, been attempted here for the first time. This has enabled me to formulate a few, simple, fundamental laws on the comparative phonetic changes of these idioms which, I cannot but hope, will be useful for future researches. The Tibeto-Burman family of languages is as yet little known and studied, although it is one of the most extensive and embraces a large number of tribal dialects on the borderland of Burma.

(iv) "The decipherment and readings of the Pāli face of the same Pillar have now been settled and this inscription is ready for final translation. This will complete the decipherment of the whole of the four faces of this Pillar, which has proved so important for the definitive settlement of the dates in Burmese history from the XIth century to the fall of Pagan near the close of the XIIIth.

(v) "The first five epigraphs in the volume of '*Original Inscriptions found at Amarapura*' have been rendered into English, and historical notes from Burmese and, above all, from Talaing sources are being collected and arranged to accompany them. These rank among the earliest inscriptions in the Burmese language as yet found, dating A.D. 1058, 1065, 1067, 1068, 1082, and were set up by King Anawrata (1044-1077), King Sawlu (1077-1084) and Maruha, the captive King of Thaton, residing in Myinpagan, to whom we owe the foundation of two among the oldest temples in that locality.

(vi) "The Burmese inscription on the bell of the Shwezigôn Pagoda at Nyaung-U near Pagan, has been translated and is awaiting revision. It was inscribed by the famous Bureng Naung of the Talaings, known as Hanthawadi Sinbyu-Yin to the Burmese and Branginoco to the Portuguese. It is dated A.D. 1557 and is a record of his extensive territorial conquests, religious reforms and religious foundations. It will help us to date more definitely a few important events of his reign. We are told that he conquered Ketumatī (Toungoo) in Sakkarāj 912=1550 A.D.; Prome and Hanthawadi in Sakkarāj 913=1551 A.D. He took Ava in Sakkarāj 916=1554. In 1556, he subdued the Shan States on the Upper Irrawaddy, taking Momeik, Mogaung, Hsipaw, etc. There, he stamped out the cruel custom of sacrificing slaves at the funerals of Shan Chiefs. In Burma itself, he put an end to the malversation, by high officials, of State revenues derived from religious endowments.

(vii) "The list of all inscriptions found in Burma, arranged according to their dates and giving (a) the place of origin, (b) the founder's name, and (c) a brief résumé of their contents, with special reference to important historical and religious data, has been completed. It is now being checked carefully with the six volumes of epigraphs on which it is based. All these inscriptions are not original, as already pointed out in paragraph 68, page 31 of the Report for 1915. All the epigraphs now in the Arakan Pagoda at Mandalay are only copies of the original ones made by King Bodawpaya, and unfortunately, as there also hinted at, not, in many cases, very faithful copies. During the work of compilation of this list, not a few glaring examples of grave errors made in copying the dates of the originals or in the rendering of their contents or of both, have come to light. The following are a few cases of errors made in the dates: Original inscription—622 (A.D. 1260), copy—422 (A.D. 1060); original—420 (1058), copy—380 (1018); original—698 (1336), copy—628 (1266); original—590 (1228), copy—597 (1235); original—429 (1067); copy—419 (1057), etc. It will be seen how these errors, which are sometimes very considerable, render the use of the Bodawpaya collection very unreliable for serious work, and how diffident the scholar must feel in handling these otherwise so valuable documents. The use of

these copies by unsuspecting scholars has already disfigured, to a certain extent, highly valuable work. To give only one example. In the *Bull. 'in de l'Ecole Française d'Extrême-Orient*, 1909,* page 638, King Narapatisithu—quoting a Bodawpaya inscription—is mentioned as being King in 558 (A.D. 1296), whereas in reality he reigned from A.D. 1194 to 1231; two pages further on (640), King Alaungsithu is made to take Arakan in 458 (A.D. 1096), whereas he reigned from 1112 to 1187. It may here be remarked that a great many of the dates in the Burmese history *Mahāyāzawin* and in Phayre's History (which is based upon it), from the middle of the XIth century to the end of the XIIIth, are not to be relied upon, as they, in not a few instances, do not agree with the dates found in original inscriptions. A list of all the errors which are found in the Bodawpaya inscriptions will be incorporated in the general List, which forms the subject of this paragraph, thus obviating, to a great degree, the possibility, in future, of further errors in works which require the greatest exactitude.

(viii) "The compilation of the List of all names of persons, places, religious foundations, etc., found in the volumes of inscriptions, with notes, is proceeding satisfactorily. The whole of the first volume of the inscriptions collected by Bodawpaya has been gone through, and also 20 pages of the second volume; 224 pages of the volume of inscriptions found at Pagan, Panya and Ava have also been examined. In the List, will also be embodied all the names found in the Burmese chronicles '*Mahāyāzawin*;' the volumes and pages will be indicated for easy reference. This List, when completed with explanatory notes, will form an index to the history of Burma and her relations with the bordering countries: India, Nepal, Manipur, Yunnan, Tonking, Cambodia, Siam, etc., and to the old apocryphal geography of this part of Indo-China. It will, therefore, be of great service in the hands of workers in these fields of orientalism as yet so little explored, and will help to save much of the valuable time now lost running through ponderous tomes for reference or information,—not seldom with indifferent success.

(ix) "A transliteration scheme of the Burmese alphabet has been published with special reference to the projected *Epigraphia Birmanica*. This has been touched upon in paragraph 73, page 32 of this Report.

TALAING.

(x) "The decipherment, translation and philological notes on the Talaing legends on the 400 plaques of the Ananda Temple at Pagan, illustrating the Ten Great *Jātakas*, have been completed. They are now under revision.

(xi) "The decipherment and translation of King Hanthawadi-Sinbyu-Yin's inscription, in Talaing, on the bell of the Shwezigôn Pagoda at Nyaung-U are finished and under revision. It is practically the same as the Burmese version on the same bell mentioned in item (vi) above. There are indications that the Talaing version was probably composed first, and that the Burmese was somewhat amplified, after.

(xii) "Forty legends, in Talaing of the XVth century, on plaques found at the Shwegugyi and Ajapāla pagodas near Pegu, have been deciphered and translated, and have appeared in the pages of previous reports.

(xiii) "Five Talaing Inscriptions of the XVth century found some three years ago at Pegu, have been translated; and similarly,

(xiv) "another found at Tan-gyi-ywā near Pegu in January 1917. These six inscriptions contain but little historical information, if at all. They relate the enshrining of relics in the vicinity of Pegu, which were distributed to *rishis* or ascetics for safe-keeping by the Buddha himself, the buildings being restored or built anew by King Dhammacheti. The same legends are found again in the history of King Dhammacheti (XVth century) in Talaing, and in a slightly different form and applied to other places, among the Burmese. The principal value of these epigraphs is philological, for they represent a stage of the language midway between the oldest documents (XIth—XIIth century) we possess, and the modern

* "*Etudes Indo-Chinoises*, par E. Huber.—[Chas. D.]

language, thus allowing us to follow, up to a certain limit, the gradual development and decay of the Talaing language.

(xvi) "As mentioned by Mr. Taw Sein Ko in paragraph 56 of last year's Annual Report, Mr. Blagden sent me transcripts of the Talaing Inscriptions found at Pagan, with queries on many words whose meaning had either not yet been settled or ascertained. I was fortunate enough in being able to trace the meaning of not a few of these words: old Burmese expressions—probably themselves loan-words from the Talaing—having proved useful in determining the sense of some of the technical terms.

(xvii) "Since this is a short review of the epigraphical work accomplished since August 1914, it would not be complete,—even at the risk of, to some extent, repeating what I wrote last year—without mentioning other collateral researches which were the direct outcome of my examination of the Talaing inscriptions: the more so, as it answers a want long felt among Oriental scholars, and will help to remove the imputation of indifference and apathy preferred, from time to time, against this Province. It is said that, although Burma is in the best position to do so, it has yet practically done nothing to encourage the serious study of Talaing, which is one of the oldest languages of Indo-China, and one of the most important to the historian and Orientalist, as it takes a foremost rank among the literary tongues in this part of the East. It is now moribund, and on the eve, if no generous and enlightened steps are taken, to fall into complete oblivion. The work I have accomplished is to foster the study of Talaing and is the result of much reading in connection with the old Talaing inscriptions. It consists of (a) a dictionary of literary Talaing, comprising now over four thousand words, with quotations and the translation of the passages in which they occur. It is not yet complete, but new words are accumulating daily. As it stands, it is already a substantial help in reading texts, which are moderately difficult. (b) Abundant materials have been collected for the compilation of an exhaustive grammar. (c) The history known as "Pathama Suddhammavati Gavampati Rājādhirāj," or "The Chronicles of Thatōn and of Yāzādayit," a volume of 450 pages, has been translated; literally, in respect of the major portion, and in the case of the remainder, the substance of each page is given."—[Chas. D.]

39. "During the month of February 1917, Mr. C. O. Blagden sent to the Editor of the *Epigraphia Indica*, the first instalment

Progress made by Mr. Blagden, in the decipherment and translation of Talaing inscriptions.

of his work on the old Talaing Inscriptions of Pagan. This first batch comprises: (i) a General Introduction; (ii) an Introduction to the early Mon (Talaing) Inscriptions; (iii) a descriptive account of the Shwezigōn Inscription and its replica; and (iv) the Text and Translation of the Shwezigōn Inscription. To this first instalment Mr. Blagden may, perhaps, add part of inscription No. 9 (from Myagan near Pagan) and its replica, No. 10 (from Alanpagan). In appreciating the work of Mr. Blagden, which must extort the admiration and sympathetic homage of every Oriental scholar, it must be remembered that, in translating these old inscriptions, he was confronted by practically an unknown language (archaic Talaing being, on the whole, so very different from the modern language), and that, in effecting their decipherment, and in solving their conundrums, he derived no substantial help whatsoever from printed books. It was a formidable task and required, on the part of Mr. Blagden, unparalleled industry, devotion and courage. He is to be heartily congratulated for his splendid and unique achievement.

"This first instalment, by itself, is important, the Shwezigōn Inscription containing nearly four hundred lines. It is in the form of a prophecy of the Buddha to his beloved disciple, Ananda, which is repeated by Gavampati, the national saint of the Talaings, to Indra (the Thagyamin of the Burmese). It relates the foundation, not long after the *parinirvāṇa* of the Buddha, of the city of Çrikṣetra (Old Prome) by a certain *rishi* Vishnu, together with Gavampati, Indra, Bissukarmma (Viçvakarman), and Katarmma Nāgarāja. Çrikṣetra is to endure 1,200 years. The *rishi* Vishnu subsequently, in the year 1630 of the Religion, that is, in 1086 A.D., shall reign in Pagan as King Kyanzittha. As I shall show later on, this date is no doubt the year of Kyanzittha's coronation.

40. "The following transcripts of the texts of the Talaing inscriptions were forwarded to this office by Mr. Blagden for safe custody, lest, in these hazardous times of German frightfulness over London, something untoward should happen to his own copies—(i) Pagan Inscriptions Nos. 1, 2, 6, 7, 8, 9; (ii), Shwesandaw Inscription No. 1; (iii) Shwezigôn Inscription (i) and its replica No. (ii).

41. "At the request of Mr. Blagden, and to enable him to better decipher, and with more assurance, the inscriptions he is working at, two additional estampages each of all the Talaing inscriptions found at Pagan were sent to him. Besides these, and to help him in collecting new words to enable him to read better the old epigraphs, estampages of 10 more inscriptions of the XVth century found near Pegu by Mr. Stewart and myself were also sent to him. These inscriptions, the language of which stands midway, so to say, between that of the XIth, and XIIth and that of the XVth century, are often very helpful in tracing the meaning of archaic words.

42. "Three among the old Talaing epigraphs give a date. The Shwesandaw (Prome) Inscription gives, as the coming of the *rishi* Vishnu, in his incarnation as King Kyanzittha, on the throne of Pagan, the year 1628 after the Buddha's *parinirvāna*, that is, 1084 A.D.; this same date is given in the Myazedi Pillar as that of his accession. This date is then now finally settled. The Shwezigôn Inscription and the Pagan Inscription No. 9 give both another date, 1630 after the *parinirvāna*, that is, 1086 A.D. Documents composed at relatively very short intervals of time, and during the reign of the monarch concerned, could not possibly contradict one another as to the date of so important an event as the accession of Kyanzittha. The evidence afforded by the Myazedi Pillar (whose epigraphs, in four different languages, were composed during the King's last illness), is unshakeable. If, therefore, the date 1084 A.D., is that of Kyanzittha's accession, it is clear that the later date, 1086, refers to another event: that of his coronation. There can be little doubt of this, for the Pagan Inscription No. 9, immediately after giving the above date of 1086 A.D., mentions the King's 'anointment', that is, his coronation. As this passage is important as a help in fixing dates in the early history of Burma, it is here transcribed—"Nor ma snirbbān lññr turow klām pi cwas cñām dey kâl goḥ deḥ thūñ sdaś sññ dhammarāja dey duñ Arimaddanapūr hantūl pañcaprāsāt ma sññi' na sñi-clac dñeñ bar cwas diñcām; hantūl ratanasinghāsana ma ññ lās na tmo' sāk sñm sgo' muddhābhisek na indrābhisek," which I translate as follows:—"At that time, 1630 years after my *nirvāna* that *rishi* (Vishnu) shall become a righteous King in the city of Arimaddanapūr (Pagan), (and) in five prāsādas (=Burmese ဝိဇ္ဇာဒိတ) ornamented (=surrounded) with 28 royal (minor) buildings, on a bejewelled lion-throne on which has been laid a blue-greenish* stone, shall receive the anointment on the head and the consecration of Indra." The *muddhābhiseka* was the inauguration as King, the coronation proper; the *Indrābhiseka* was a consecration given by the god Indra to such kings as were animated by an extraordinary zeal for the religion of the Buddha. Another Burmese King received this consecration, Alaungsithu (1112-1187),† at which he received the cumbersome title of Sīritribhuvanādityapavarapanditasudhammarājā Mahādhipati-Narapatīsithu. The passage above quoted is clear, and fixes the date of Kyanzittha's coronation two years later than his accession, that is, in 1086 A.D. This brings us naturally to the subject of the contents of the Inscription."

43. "Some years ago, before so much progress had been made in the decipherment and reading of these inscriptions, it was surmised that they described the consecration of a great

* The old Talaing is *sñm*, the modern colloquial *harim*; the Paklat Pāli-Talaing dictionary, under *sāmala* gives: *sāk thaw sñm*, "a goldish colour," as well as a blue-black and dark colour. Talaing monks, whom I have consulted on this word, answered that it expresses an indefinite colour, something blue, black and green.—[Chas. D.]

† Mhan-nan-Rājavāḥ, Volume 1, page 327.—[Chas. D.]

religious building: the Ananda Temple at Pagan. I myself at first took this view.* Further study, however, of these epigraphs has caused me to alter my opinion on their contents. Mr. Blagden rightly says that they describe the building of Kyanzittha's Palace at Pagan. They also contain more than this, I think, for they at the same time, describe the ceremonies of his coronation. The passage above quoted leaves no doubt on the subject. Besides, many of the elaborate ceremonies so graphically detailed therein, agree in almost every particular, making due allowance for difference of time and place, with Burmese and Talaing accounts of the coronation ceremonies and rites of Kings.† Some of these rites were copied from those in use in ancient India, and Burmese records point out that they were practically the same in Ceylon, Thatôn, Tagaung, Çriksetra, Pagan and Ava, for the simple reason they all were derived from the same source. The coronation took place in close proximity to the Palace. Generally, five pavilions were built, among which the principal was the Sihāsana-pavilion, or the pavilion of the Lion-Throne. The description of the coronation of King Hānthawadi-Sinbyu-Yin is given in full in the history, in Talaing, of King Dhammacheti, and it tallies with a great deal of what we read in the Pagan Inscriptions, even in the very details and nomenclature (this applies also to the description given in the *Mranmā-Mahāmaṅgala-man-kham-to*.) The building, orientation and decoration of the five pavilions; the rites at certain pillars; the sticking of pegs in the ground to delimit the sites of buildings and pavilions; the ceremonial fetching of the water; ornamenting the streets with and forming alleys by means of plantain and coconut leaves; the rôles played by the monks, the *brahmans* and young maidens, who were the daughters of Talaing and Burmese dignitaries; the ceremonial sprinkling of sacred water in the Lion-Throne pavilion; the recitation of the *paritta* hymns; the appearance of the White Elephant and the Royal Horse;‡ and so with many other details too numerous to be reproduced here, which leave no doubt as to the purpose of these ceremonies in so far as they relate, besides the building of the Palace, to the coronation rites.—[Chas. D.]

44. "While looking over the numerous votive tablets in the Pagan Museum,

Talaing inscription on a votive tablet.

I came across two of them bearing, immediately below the seat of the Buddha on the obverse face, a one line inscription in Talaing. The letters are those that were in use in the XIIth—XIIIth centuries. The tablets represent the *Vajrāsana*, the prototype of which is at the Mahābodhi Temple at Bodh-gaya. In both cases, the inscription is the same and reads: *Trāp mañ Yas mānawā*, that is, the 'Lord (Buddha) watches over the youth Yasa.' This episode in the career of the Buddha is well known. The youth Yasa, disgusted with the world, leaves his home and comes to the place where the Buddha is; the latter converts him. Meanwhile, the youth's father goes in search of him to bring him back home. The Buddha, lest the father's influence should prove baneful, watches over Yasa, making him invisible for a while. This inscription has enabled me to settle the meaning of a word occurring in the Pagan Talaing epigraphs, which I had in vain tried to get at for some time; it is the word *trāp*, in the expression *kalañ yañ sañ trāp*. "Trāp" means "Lord, the lord" as applied to the Buddha. *Kalañ yañ*, is an official title. In Burmese inscriptions, the title *kalan* is often met with and designates a government official; *sañ trāp*—"the clergy of the Lord; *sañ*, as an abbreviation of *saṅgha*, "the clergy, the Order of monks," is also found in old Burmese in the expression *sañ grī* (ဆဂြီ=ဆဂြီ). The "*kalañ yañ sañ trāp*" was an official charged with some functions concerning the clergy, as, for instance, to see that the rules of the Order were properly observed, and also probably, to see to the proper provisioning, comfort, etc., of the holy men. During the Burmese régime, there was an official called the *Mahādan Wun*, who

* "Stone Sculptures of the Ananda Temple," page 25, in Archaeological Survey of India, 1913-14.—[Chas. D.]

† For the Burmese: "Mranmā-mahāmaṅgalāmaṅkham to;" Talaing: "Dhammacheti Mahāpiṭakadhara Dutiya," pages 143-51.—[Chas. D.]

‡ Cf. Taw Sein Ko's Annual Report for 1912, pages 14-15. It is well known that, in ancient India, an elephant and a horse had to appear at the coronation ceremony; cf. S. Levi, "Le Nepal," iii, 87.—[Chas. D.]

performed such functions. This meaning of the word *trāp* is confirmed by another votive tablet found some time ago near Syriam, and which bears, on the reverse, the following inscription: *wo' irāp na wā ma lāt*. The first two words mean, 'This Lord,' that is, 'this image of the Lord.' I have not, however, been able as yet to fix the meaning of the words, *wā ma lāt*, and have as yet found no fitting equivalents in the modern language. The figure depicted is also the *Vajrasana*, identical with that on the other two tablets."—[Chas. D.]

45. "Fifteen new inscriptions were found in the course of the official year, fourteen being in Burmese and one in Talaing.

New inscriptions found.

The Talaing one found at Tan-daw-gyi village near Pegu was engraved during the reign of King Dhammacheti in the latter half of the XVth century. It records the restoration and building of 32 pagodas near Pegu. Of the Burmese, one, found at Nyaung-bin-tha near Myingyan, is undated, but from its character appears to belong to the XVIth or XVIIth century; three are of the XIVth, and three of the XVIth century; one also found at Nyaung-bin-tha bears the date 1769 A.D., and one, discovered at Khinmagan village near Myingyan, dates as late as 1819 A.D. All these inscriptions, except one, record the dedication of lands or slaves, or of both, to pagodas and monasteries; the exception, dated A.D. 1537, is a royal decree of Tabinshweti. One of the XVIth century inscriptions was found by Mr. W. G. Cooper of the Forest Department, who kindly reported his find to this office. It appears that he saw the villagers pounding tamarind pods on another inscription he also found at Pakōkku some time ago. Steps will be taken to protect it.

46. "Mr. A. G. Cooke, I.C.S., Deputy Commissioner, Myingyan, wrote on the 28th March 1917 that, while touring, he had found two inscriptions at Paunggyi village, Natogyi Township, in archaic characters, one of which is dated Sakkarāj 793 = 1431 A.D. Mr. W. G. Cooper further writes that, while on tour in the Prome District, he came across several slabs of stone on which appeared archaic letters; on these also, the villagers were grinding tamarind into a pulp. These inscriptions may prove to be in Pyu or in Talaing, and early steps will be taken to examine them. Five inscriptions were reported as having been found at Twante, Hanthawaddy. Through the kindness of Mr. W. F. Grahame, I.C.S., Deputy Commissioner, rubbings of them were sent to this office. They are in Pāli, in the character of the XVIIth century, and are mere transcripts of passages from the Abhidhamma-piṭaka. They possess, therefore, no interest, either palæographical or historical. Moreover, as they have been placed on a raised *dais* on the premises of the Obinzu monastery, and under the care of the monks residing therein, they call for no special measures for their preservation.

RECEIVED
+
DESTRUCTION
OF
INScriptions
STONES

47. "Six volumes of inscriptions, transliterated in the modern Burmese character, have already been published; the last being issued in 1913. There are now 267 estampages of inscriptions, including those found this year, awaiting publication. They form sufficient material for another volume, and the work of transliteration will be begun as soon as the work now in hand allows. The arrangement will be chronological rather than topographical, and will follow that of the VIth volume, '*Original Inscriptions found at Amarapura*'. The inscriptions will follow one another according to their dates, for this classification is more convenient than that according to the districts in which the epigraphs were found. All particulars as to the place of origin, founder, etc., will be given in a table of contents.

Another volume of Burmese inscriptions.

48. "Mr. J. R. Henderson, Superintendent, Government Museum, Madras, sent to this office, for favour of decipherment, six inscriptions engraved on guns now placed in the Madras Museum. Two are in Chinese, while the others are in Burmese. Those in Chinese were made over to Mr. Taw Sein Ko for favour of translation. He writes: "The cannon were cast in 1841 and mounted at Amoy during the First Opium War of 1842. A treaty of peace was concluded between China and England on the 29th August 1842. As troops from

Burmese and Chinese inscriptions on guns at Madras.

Madras, both European and Native, were employed in the war, these cannon were apparently removed thither as trophies." Of the Burmese guns, Mr. Hendersor. says that one is reported to have been found in Mandalay at its capture in 1885. Sinbyuyin, the 3rd King of the Alaungpra dynasty (1753—1885), ascended the throne in 1763. In 1765 he marched against Siam, which he subjugated by storming the capital in 1767.

The guns in question were captured during this campaign. The inscriptions read:

No. 1-B "Captured at Dwārawatī in 1128" = 1766 A.D.

No. 4 "Captured at Dwārawatī after 9 o'clock in the night, on Tuesday, the 9th day of the increasing moon of the month of Tagu, 1128" = Tuesday, 18th March 1766 A.D.

The lower line in this inscription is in Siamese, and could not be deciphered, there being no Siamese scholar here.

No. 5 "Captured at Dwārawatī, 1128" = 1766 A.D. Dwārawatī was the name of the Capital of Siam.

No. 1-A "53 ticals" No. 1C.—"6." Fifty-three ticals refer to the charge of powder to be rammed into the guns.

49. "At the Kuthodaw Pagoda in Mandalay are to be seen 729 slabs of white marble on which is engraved the whole of a carefully revised edition of the Pāli Tripiṭaka. This was accomplished during King Mindōn's reign. A similar enterprise is now being carried out at the Sandamani Pagoda, Mandalay East, near the Kuthodaw. The Aṭṭhakathā or commentaries will be engraved on white marble slabs, on both sides. These slabs, it is computed, will number rather more than eight hundred. Over one hundred are finished and placed within the compound of the Pagoda on masonry pedestals. The text is revised by three learned bishops, and the well-known *Yathe U Khanti* of Mandalay Hill, supervises the work at the Sandamani. Each stone, carefully polished, costs Rs. 53, and the cost of engraving each is Rs. 30; that is, Rs. 83 for each completed stone. The entire cost is borne by pious subscribers. It is estimated that the whole work will cost well over Rs. 70,000."

50. "As already mentioned above, three inscriptions, which are thought to be in Laotien, were found in Burma. One was found some years ago written in ink on the wall of a small ruined pagoda close to the Ananda Temple at Pagan. Copies of it were taken, one of which I sent to Bangkok for decipherment. No answer has ever been received. The other is on a stone at the Pagan Museum. Estampages and photographs will now be sent to M. Louis Finot, Directeur de l'Ecole Française d'Extrême-Orient, who, it is hoped, will be able to have them deciphered and translated."—*[Chas. D.]*

51. The Rev. H. I. Marshall, B.A., Principal of the American Baptist Mission Karen High School, Tharrawaddy, who had been commissioned by the Local Government to write a Monograph on the Karens, enquired whether it is true, as stated by Mr. C. C. Lewis, I.C.S., in his *Tribes of Burma*, that in entering Burma, "both the Tais and the Karens followed a path midway between that of the Tibeto-Burmans and that of the Mon Khmers." He was informed, in reply, that the Karens had been identified with the Miao or Miao-tzu of Southern China. Their home is in the Chinese Province of Kuei-chou, and they have extended themselves into Tongking and the Shan State of Kěngtūng. In entering Burma, the Miao or Karens came through their home, Kuei-chou, which is midway between Yünnan, through which the Tibeto-Burmans came, and Kuanghsi and Kuangtung, through which the Mon Khmers made their entry. The Yao are supposed to be related to the Miao, and a comparative vocabulary of their dialects was supplied.* No anthropometrical measurements of these tribes have yet been taken, and the evidence of their relationship and of the lines of their migration into Burma has been

* Davis's *Yünnan: The Link between India and the Yangtse*, page 370.

mainly linguistic and ethnological, rather than historical. It is quite probable that, in the course of the migration of the Karens towards Burma, Kuei-chou formed one of the later stages on their journey, and that their real home was in Kansu, a Northern Province of China, whence, in their southward advance, they crossed the Desert of Gobi, which their tribal traditions quaintly call the "River of Sand." If the identification of the Karens with the Miao is accepted, it is just possible that there are numerous references to the Miao in the Chinese Annals, which may be looked up with great advantage. Mr. Marshall doubts the correctness of the identification of the Karens with the Miao because, according to the last *Census Report* of Burma, Karen is stated to belong to the Tibeto-Chinese family, while Miao is classified under the Mon-Khmer group. Before deciding either for or against the alleged relationship, he would like to have more data to go upon, like anthropometrical measurements, and comparative vocabularies. He brings to notice the marked use of drums by the Karens and adds: "In every Karen village throughout the mountains, even down the Pegu Yomas to within a few miles of Rangoon, these old drums were possessed by every family of any importance. They were and still are much prized, though of late there being little opportunity to use them as formerly, they are mostly kept hidden in the jungle. I know of several of them, which are still kept. They are also to be found all through Karenni. The Karens never professed to have made them themselves, but said they used to get them from the *Yu*. I have asked them if they meant the Shans, for the Karens call the Shans *Yo*, but they said that they were a different people living to the North-east. It seems to me that these drums may give us a clue to the Karen entry into Burma. Is it possible to find out more of the Chinese General Chu Ko Liang, and of the composition of the army with which he invaded Burma?" The *Yu*, from whom the Karens obtained their bronze drums, may be identified with the *Jung* or *Yung*, who occupied Yunnan in ancient times, before the Shans. The drum is mentioned at page 46 of Cochrane's *Monograph on the Shans*. Tagaung or Ta Kawng is *Drum Ferry*, and Mogaung or Mong Kawng is *Drum Town*. In line 4-6 at page 62 of the same work, it is stated: "They took also a Palace drum, whose reverberations could call the people together, daunt enemies, or bring rain in time of drought." At page 32 of Parker's *Ancient China: Simplified*, the following passage occurs: "For victories over the Tartars in 63 A.D., the Emperor presented the ruler of Ts'in with a metal drum; and it seems that sacrificing to the regimental drum before a fight was a very ancient custom, which has been carried down to the present day." The Chu-ko-kū or the "Frog Drum" was the war drum of the Chinese General Chu-ko-Liang, who invaded Burma in the 3rd century A.D. It has figures of frogs on its face. Its sound is supposed to be like the croaking of frogs before a shower of rain, and its original purpose appears to be to bring down rain in time of drought, its secondary being to call men to arms. The races called *Man* in Southern China in which the Miao or Miaotzu are included, had a culture of their own. From the fact that they made use of metal drums, they are known as the "Bronze drum nations." At pages 195-96 of his *Ancient History of China* Hirth gives the following description of these drums: "The Southern section (of the *Man* barbarians) may also have been influenced in its culture from India, and finally the *Man* and other barbarians may have added features of their own invention to the traditional ornament of Chinese or Indian origin. This probably holds good with regard to the figures of *frogs* or *toads* cast on the face of these instruments corresponding to the skin of ordinary drums. These frogs, found on some of the most ancient specimens discovered in South China, may be interpreted as a totem of the barbarians of Kuang-tung, Kuang-si, etc., since the barbarian inhabitants of the old State of Nan-yüeh were referred to by the name of 'frogs' or 'toads' in an entry in the Chinese Court Annals under the year 112 B.C."

52. My learned colleague, Mr. C. Duroiselle, considers that Karen belongs to the Siamo-Chinese Branch of the Indo-Chinese Family of languages, and that Tai or Shan, Karen and Chinese should be classified together. I am also inclined to agree with him that "the Karens are supposed to be Chinese tribes driven southward by the Tai (Shan) pressure." The Karens appear to have

Linguistic classification of
Karen.

preceded the Shans in their entry into Burma. Certain Karens, who belong to the American Baptist Mission at Kengtung, have also informed Mr. Marshall that the Lahu are more closely related to the Karens than the Miao.

53. Mr. A. E. Eastes, His Britannic Majesty's Consul at T'engyüeh, writes :

Present habitat of Miao-tzu, the congeners of Karens.

"To the best of my knowledge on the subject, the Miao-tzu are to be found chiefly in large settlements in the northern half of the Kuei-chou Province, with

offshoots at various places along the North-eastern border of Yünnan and the Southern border of Ssu-ch'uan."

54. Babu Padmanath Bhattacharya, Professor of Sanskrit, Cotton College,

Identification of place-names in Yuan Chuang's Travels.

Gauhati, Assam, made an enquiry regarding the identification of the following six place-names mentioned in *Yuan Chuang's Travels* * (i) Shih-li-ch'a-ta-

lo ; (ii) Ka-mo-langka ; (iii) To-lo-po ti ; (iv) I-shang-na-pu-lo ; (v) Moha-chan-p'o ; and (vi) Yen-mo-na-chou country. No. (i) may be identified with the Sanskrit form Śrī-Kshatra or Śrī-Ksetra, which is undoubtedly the classical appellation of ancient Prome. This identification requires the substitution of *South-east* for the Pilgrim's *North-east*. In ancient times, Prome was on the sea ; and no other identification appears to be possible or admissible. No. (ii) may be read as Kāma-laṅkā or Rāma-laṅkā, and may be identified with the ancient Talaing Kingdom of Pegu. The identification of No. (iii) with Dvāra-vatī or Ayuthia, the capital of Siam, is scarcely admissible, because Siam became a Kingdom only in 1350 A.D., while Yuan Chuang's account refers to the VIIth century A.D. The form To-lo-po-ti may be identified with the Sanskrit form *Tāla-pati*, one of the epithets of Mahādeva. As a tentative measure, To-lo-po-ti may be identified with ancient Sandoway, which was contemporaneous with Śrī-Ksetra or ancient Prome, and which was called Dvāra-vatī. No. (iv) I-shang-na-pu-lo may certainly be restored as Īśāna-pura, the classical name of Cambodia. No. (v) *Moha-chan-p'o* is Mahā-Champā and corresponds to modern Cochin-China and part of Annam. The Champā-nagar near Bhamo, which is referred to in a Bengali magazine, is a different locality altogether. At one time, the Shans were connected with Cambodia, and, when they built towns of their own in Northern Burma, they adopted the place-name of Champā. The appellations, Mahā-Champā and Champā are quite different. No. (vi) *Yen-mo-na-chou* has no signification in Burmese, ancient or modern ; nor does it correspond to any part of Lower Burma or Northern Siam. In the Chinese expression, *Yen-mo-na-chou*, the word *chou* means a country, district or prefecture, and the remaining portion of the appellation *Yen-mo-na* corresponds to the Sanskrit form *Yan-mu-na* or *Ya-mu-na*, which is the name of the river Jumna. The name was probably loosely applied to *Malayadvīpa* or the islands of the Malay archipelago, like Java, Sumatra, Borneo, etc., which were great emporia of trade between the Coromandel Coast and the Far East.†

55. Mr. H. O. Reynolds, I.C.S., Settlement Officer, made enquiries about

Historical sites in Magwe District.

historical sites in the Magwe District. He was informed that Myingun is not mentioned in the standard Burmese histories, but it appears to be one of the battle-fields between Saw Lu, who succeeded Anawrata in 1077 A.D. and reigned till 1084 A.D. at Pagan, and Nga Yaman, Governor of Pegu. There is a small island, called Kyundaw, a few miles to the south of Magwe, which contains one of the fortresses of Saw Lu. As regards Peikthano and Taungdwingyi, they were contemporary cities. It seems that the latter was the main central city, and that Peikthano and Sitha were two of the four subsidiary cities surrounding it at the points of the compass.

56. In paragraph 51 of my report for last year, a reference is made to a

Pyu inscription at Pagan.

bilingual inscription in Chinese and Pyu, which was set up in 1284 A.D., in order to commemorate the invasion

* Vide Watters' *Yuan Chuang*, Vol. II, pages 187—189.

† Compare with Phayre's identification in the foot note at page 38 of his *History of Burma*.

of Pagan by Kublai Khan, the Mongol Emperor of China. Mr. Blagden doubts whether the Pyu text of the epigraph has anything to do with the Chinese text. About the only phrase he has succeeded in reading in the Pyu seems to mean "The Buddha said," and this indicates that the inscription is a religious one and unconnected with the invasion of Pagan under Kublai Khan. Two theories may be advanced: (i) that the Pyu text is a translation of the Chinese text; (ii) that the Chinese text is inscribed on the reverse face of an already existing Pyu text. Until the Pyu text has been fully translated, we could not come to any definite decision, one way or the other; but, for the present, the presumption in favour of the first theory is very strong. The expression, "The Buddha said," in the Pyu text may mean that the invasion of Pagan by Kublai Khan was ordained or prophesied by the Buddha. Such an interpolation was a political expedient, which was probably resorted to in order to bring consolation to a conquered Buddhist nation, and to reconcile them to the newly imposed foreign yoke.

57. It is stated in paragraph 72 of last year's report that "Takkōlam is Taikkula, which is to the south-east of Pegu." Identification of Taikkula, an ancient Talaing Kingdom. Mr. Blagden thinks that Takkōlami is likely to be the Takola of the *Milinda Pañhā*, and that it is not Taikkula but further south near the isthmus of Kra. He adds that, if Kādāram be Pegu, it could not have been conquered by the Cholas in 1069 A.D., when Burmese power was so strong, and asks whether any of the Burmese or Mon Kings known to history have had names ending in *varman*, which style is so common in Indo-China and Southern India. I have paid a good deal of attention to the identification of Kādāram and Takkōlam. The subject is fully discussed at pages 14-16 of my Annual Report for 1909-10. Kādāram is also called Kālagam in Tamil literature. Kālagam appears to be made up of *Kāla* and *gam*, a village, in the same way as *Pugam* (Pagan) is made up of *Pu* and *gam*. Now, Kālagam may be identified with the *Kalah* of the Arabian geographers, the *Takola* of Ptolemy, and the *Goḷa-Mattika-nāgaram* of the Kalyāni Inscription. The appellation *Kulai-t-takolam*, in Tamil, appears to be a combination of *Kulataik*, in Burmese, and *Taikkula*, in Talaing. *Taik* means a mud hut or wattled cottage and corresponds to the Pāli *mattika*; and *Kula* is a modified form of *Goḷa*, which may assume the form *Guḷa* or *Kula*. Mr. Blagden thinks that, if Kādāram be Pegu, it could not have been conquered by the Cholas in 1069 A.D., when Burmese power was so strong. We have adopted 1057 A.D. as the date of the conquest of Thatōn by Anawrata. It is a provisional date and may require revision in accordance with the chronological data given in the Myazedi Pillar. It is quite possible that, in 1069 A.D., or 12 years after the conquest of Thatōn, Pegu was conquered by the Cholas. The Burmese power established by Anawrata, was never so strong at Thatōn, and adequate administrative machinery, both civil and military, appears to have been absent. Indeed, as a matter of fact, in the East generally, a military conquest means an exaction of tribute and the acknowledgment of the conqueror as Suzerain by the conquered. No mention is made of Pegu in the Burmese annals during the invasion of the Talaing country by Anawrata, and, by way of a return compliment, the Talaing chronicles make no mention of Anawrata's conquest of Thatōn. It is said that Rājendra Chola I. overran Pegu in 1025-1027 A.D., that is to say, some 30 years before Anawrata's expedition to Thatōn. The silence in the native chronicles is rather ominous, and the only inference, which is supported by the evidence of the Tamil inscriptions, is that Pegu was subject to Chola domination at that period. Indeed for a period of 500 years, that is, from the VIIIth to the XIIIth century A.D., nothing is mentioned of Pegu in the Talaing annals (*vide* pages 31-32, Phayre's *History of Burma*). It may, therefore, be presumed that it was subject to foreign rule for five centuries (*vide* paragraph 69 *infra*). In the Tamil epigraphs, the kings of Kādāram bear names ending with *varman*. The Burmese or Mon Kings of that period bore no such name, because the vassal kings of Pegu were of Indian and not of Mon nationality. As under the Mughals, so under the Cholas, it was quite probable that Indian military commanders, who were placed in command of distant expeditions, often blossomed into vassal or independent kings in time.

58. In paragraph 88, at pages 39-40 of last year's report, it is stated that *Sabbāññuta-ñānassa pachchayo hotū'ti* is the Mahāyānist form of prayer prevailing among the Buddhists, whose sole aim is to attain *Nirvāna* through Buddhahood.

Essential difference between Mahāyānism and Hinayānism.

The language being Pāli and the sentiment being quite orthodox, Mr. Blagden considers that this form of prayer is Hīnayānist rather than Mahāyānist. The *Mahāyāna* or the "Great Vehicle" is the Northern School of Buddhism, whose aim is to attain *Nirvāna* through Buddhahood, which means the perfection of humanity. This process lasts a long time, because it takes æons to become a Buddha. The metaphor is, that a Buddha could convey on a raft (or vehicle) an immense concourse of people to the other shore (*Nirvāna*). The *Hīnayāna*, the "Lesser Vehicle," is the Southern School of Buddhism, whose aim is to attain *Nirvāna* through a Discipleship. The process takes a much shorter period, and the *Arhat* enters *Nirvāna* alone and unattended. The sentiment expressed in the legend *Sabbāññuta-ñānassa-pachchayo hotu* (May there be an accumulation of Omniscience), although it is in Pāli, is, therefore, an orthodox Mahāyānist formula.

59. The Saka era, which began in 78 A.D., was adopted at Śrī-Kṣetra.* That year appears to be the date of accession of Kanishka, the Kushana King.† There seem to be other links

Origin of the Saka era and ancient connexion between Burma and the Panjab.

connecting Prome with Northern India, especially with what is now called the Panjab. *Brahmarshideṣa*,

"the country of the holy sages," is the name applied to the territories of the Kurus, Matsyas, Pañchālas, and Ārśenas (i.e. the eastern half of the State of Patiala and of the Delhi Division of the Panjab, the Alwar State and adjacent territory in Rājputāna, the region which lies between the Ganges and the Jamna, and the Muttra district in the United Provinces).‡ Similarly, the region about Prome was named *Brahma-deṣa* and its capital was called Śrī-Kṣetra, probably on the analogy of Kuru-Kṣetra, the scene of the great battle, which forms the main subject of the Mahābhārata.§ The most striking similarity is Erāvātī (Irrawaddy), the name of the river on which Prome stands. It is probably derived from *Irāvati*, the modern *Rāvi*, which is one of the five rivers of the Panjab. Rapson says: "Parushū, the name in the Rig-veda of the river which is called, in later Sanskrit, *Irāvati*, the modern *Rāvi*. It is the Hydraotes of the Greeks. It is celebrated in the Rig-veda in connection with the victory of Sudās over the ten kings."|| The river Irrawaddy at Prome is regarded by the Hindūs as second only to the Ganges in its efficacy to wash away sin. During the Solar eclipse of January 1907, and the Ardhodaya Festival of February 1908, large numbers of Hindus flocked to Prome to bathe in its sacred river. It will be interesting to investigate the historical connexion of these place-names, and to ascertain whether *Śrī-Kṣetra* was known to the Panjab Hindus of the period of the Yajur-veda, which recognises serpent-worship, the caste-system, and ritualism.¶ These researches may probably establish the high antiquity of Prome and confirm some of the native traditions.

60. The Pyu language has a marked predilection for sonant letters with surd

Pyu influence on the Burmese language.

values: *Dathagada* is used for *Tathāgata*, *bradima* for *pratimā*, and *Medeya* for *Metteyya*. Pāli words with sonants having surd values still exist in the

Burmese language, and I think that they are a heritage from the Pyu. For instance, for the Pāli word *paṭṭhāna*, the Burmese write *padhāna*. In the Buddhist ordination ceremony, whose validity is supposed to depend, in a certain measure, on the correct pronunciation and intonation of the Pāli text, words with surds and sonants are repeated, one after the other. Thus, after reciting *thapetvā*, the word *dhapetvā* will be repeated, as if there is any uncertainty in the pronunciation

* Vide paragraph 4, page 62 of my *Burmese Sketches*.

† Vide page 185, Rapson's *Ancient India*.

‡ Rapson's *Ancient India*, pages 50-51.

§ Vide page 47, *ibid.*

|| Vide page 168, *ibid.*

¶ Rapson's *Ancient India*, pages 47-49.

of the word, and in order to safeguard against any possible invalidity of the ceremony. This marked peculiarity in the ordination ritual shows that the Burmans have inherited two systems of pronouncing Pāli words: (i) one with surds, and the other (ii) with sonants. As religion is a great stronghold of conservatism, and as Buddhism is the connecting link between Pyu on the one hand and Burmese and Talaing on the other, it is but fair to state that Prome, the seat of Pyu power, was the radiating centre of civilization in the early centuries of the Christian era. That civilization reached the Talaings on the south and the Burmans on the north, and was entirely absorbed by the Talaing and Burmese systems. It is also a fair surmise to make that, instead of the Burmans receiving their letters and religion from the Talaings in the XIth century A.D.,* both the Burmans and Talaings received theirs from the Pyu, who possessed a much older system of refinement, culture, and civilization.

61. Dr. D. B. Spooner, Superintendent, Archaeological Survey, Eastern Circle,

Interpretation of Chinese text in
Yuan Chuang's Travels.

who was engaged in excavations at Pargaon in the Patna District, under the auspices of the Royal Asiatic Society, made a reference to me regarding the interpretation of the Chinese text in Yuan Chuang's account of Nālandā. What Dr. Spooner would like to know especially is, whether the Chinese text really means necessarily that the "gate, which the King of Central India built, was the one and only gate in the great wall, which he built round the whole enclave." In my reply, I stated that the whole controversy hinges on the two words: *fu chien*, signifying "again founded." The expression may mean: "To restore an ancient building; or to build on the same site or its vicinity a building similar to the one, which once stood on it." In the present instance, the King of Central India "restored a large monastery, which was situated within a high and lofty circuit wall, *together with a gate.*" The Chinese text does not admit of the interpretation that the gate he restored was the one and only gate in the great wall. As a rule, in Burma, where Buddhism is still a living force, the circuit wall of a monastery has four gates facing the cardinal points. It would be incongruous if this particular monastery at Nālandā had only one gate instead of four. I would take it that this monastery had four gates, of which three were in a good condition, and that the King restored the fourth, which was in disrepair.

62. During the year under report, 76 coins belonging to the Phayre Provincial

Coins belonging to the Phayre
Provincial Museum, Rangoon.

Museum, Rangoon, were received for classification and report. These were struck by the Muhammadan and Hindu rulers of India, and, as in former years, Mr. Hirananda Sastri, Curator of the Provincial Museum, Lucknow, to whom these coins were sent, kindly furnished me with their classification. There were 32 copper, 42 silver and two gold coins. Of the last two coins, one is an early anonymous gold coin of Southern India, and the other, Mr. Hirananda Sastri thinks, is a gold coin of the Western Chalukyan Dynasty of Kalyani apparently of Jagadaka Malla (*vide* Appendix G, Part II).

63. In the Mughal Palace at Fatehpur Sikri near Agra, there is a throne of

Significance of a single pole sup-
porting Akbar's Throne at Fateh-
pur Sikri.

Akbar, on which he is reported to have sat while listening to the polemics of the representatives of the different religious systems, who thronged his Court. It is believed that the great Emperor profited himself a great deal by these periodical discussions, and that, from them, he, like Asoka, conceived his beneficial religious policy of eclecticism. This throne is supported by a single pole, instead of four, and its significance has hitherto baffled archæologists. The Mahāgīri *Nat* Shrine in the Mandalay Palace is also supported by a single pole, which signifies overlordship or divinity. That Akbar arrogated to himself divine honours and claimed the overlordship of India is symbolized by his sitting on a throne supported by a single pillar.

64. Mr. Longhurst, Superintendent, Archaeological Survey, Madras, in his

Origin of Hindu Temples.

Annual Progress Report for 1915-16, traces the origin of Hindu temples to stone dolmens dedicated

* This theory has been exploded (*vide* paragraphs 43 and 44 of the Report for 1915-16).

to spirits, which are found in that Presidency. The *Nat* shrine referred to in the foregoing paragraph is covered in on three sides, and has a single arched opening on the east, and, in a certain measure, corroborates the theory of that learned scholar. As animism is superseded by Polytheism or Monotheism, it is conceivable that dolmens, or *Natsins*, dedicated to the worship of Spirits or *Nats* are the archetypes of modern Hindu or Buddhist Temples.

65. On the 15th December 1916, His Excellency the Viceroy and Her Excellency Lady Chelmsford arrived at Pagan, and Mr. C. Duroiselle, Assistant Superintendent for Epigraphy, and myself had the honour of showing them round. The Viceregal party ascended the first four terraces of the Thatbyinnyu Pagoda, and a fine panoramic view of the country was obtained, an area of about 100 square miles being covered by religious edifices. Pagan was the capital of the Burmese Empire for over a thousand years, and the large number of monuments in various forms of architecture is mainly due to this fact. The Ananda Temple was next visited. Here were seen the colossal image of Gautama Buddha, and the portrait statues of King Kyanzittha, the founder of the temple, and of Shin Araham, the Archbishop of Pagan, who was spiritual Adviser to the King. The temple is the best storehouse of statuary, and the most splendid specimen of Burmese architecture, and His Excellency was specially interested in the eighty beautiful stone sculptures illustrating the principal incidents in the life of Prince Siddhartha, both before and after his attainment of Buddhahood. He was also shown a beautiful image of the Buddha, which was brought away from Thaton by Anawrata, in 1057 A.D., as one of the spoils of war. The party then proceeded to the Museum, which contains exhibits indicating the artistic and religious development of Burma. The "Frog Drum" which was beaten in times of drought, was pointed out, and the more important of the exhibits were carefully explained. The Okkyaung or brick monastery was also inspected. It was built over a hundred years ago, and its interior is completely covered with frescoes. His Excellency was immensely pleased with his visit and expressed his intense gratification by saying that, in this "Land of Pagodas," he would have done anything to see the celebrated Ananda Temple, whose reputation does not belie its actual condition of splendour and magnificence.

66. There are certain architectural features in the Ananda Temple (1090 A.D.), which may be traced to Chinese influence. In the *Bóngan* (ဝံဂံ), a Burmese poetical work of the XVth century A.D., it is stated : အသန့်အသန့်၊ ဤထိရံ၊ ထွန်း၊ မကုန်း၊ ပိတုန်း၊ ခြင်္သေ့၊ သွတ်၊ (The golden architrave possesses variegated beauty, and one feature consists of a lion pressing the mouth of a *makāra*). A lion issuing from the mouth of a *makāra* is depicted on the architrave of the porches of the Temple. It is remarkable that this feature is absent in the other religious edifices of Pagan. The word ထိရံ (Ki-yan) occurring in the Burmese extract may be referred to the Chinese word *Ki-liang* or *Chi-liang* signifying the spine, the back, the top ridge of a roof, the architrave of an arch. The other feature is that each face of the *sikra* surmounting the Temple contains five niches, one above the other, enshrining the five Buddhas of this world cycle, namely, Kakusandha, Konagāmana, Kassapa, Gautama, and Metteyya. In China, Metteyya is honoured and worshipped, while at the present day, he is ignored in Burma. It is noteworthy that, while the five Buddhas are represented on the *Sikra*, in the sanctum below, there are only four images of the first four Buddhas, Metteyya being omitted. In the matter of representing the four or five Buddhas of this world cycle, as objects of adoration and worship, the Ananda Temple symbolizes, in a certain measure, the struggle for ascendancy, and the compromise effected between, the diverging ideals of the Mahāyānist and Hinayānist Schools. These evidences are further corroborated by the fact that a stone statuette of the Chinese Metteyya has been discovered in the relic-chamber of the Shwesandaw Pagoda, which was built by Anawrata (1044—1077) immediately after his conquest of Thaton in 1057 A.D. The Ananda Temple was built in 1090 A.D., a generation later, by his successor, Kyanzittha (1084—1112). In a certain sense, the

Ananda also illustrates the gradual supersession at Pagan, of Mahāyānism by Hinayānism, and of Chinese religious architecture by forms imported from Southern India.

67. The conquest of Thatōn by Anawrata, in 1057 A.D., is a great epoch in

South-Indian influence on Pagan architecture.

Burmese history. As the Saxons imposed their civilization on their Norman Conquerors, in the eleventh century, so did the Talaings theirs on their Burmese conquerors. Owing to its geographical contiguity and through its commercial intercourse by sea, the Talaing Kingdom of Thatōn had been brought into political and cultural contact with Southern India (*vide* paragraphs 72-73, at pages 28-30 of my Annual Report for 1915-16), and when Thatōn became subject to Pagan, it became the medium, through which South-Indian influences, especially in the domain of architecture, were imported into the latter country, in the same way as French influences streamed into England with the Norman Conquest. In 1069 A.D., the captive Talaing King, Manuha, was chivalrously permitted, by his great Captor, to erect two temples at Myinpagan, Manuha and Nanpaya, which are based on South-Indian architectural forms, and which served as prototypes for religious structures in the following centuries. The Manuha Temple may be described as a reduplicated square structure with a battlemented terrace, the upper storey being smaller than the lower, so that the entire building appears to assume the form of a pyramid. The monument is crowned by a small *stūpa* resting on seven receding terraces. The archetype of this class of monument is probably Bhima's Katha of Mahābalipuram, which is ascribed to the Pallavas of the 7th century A.D.* Close by, is the Nanpaya Temple, a square stone structure, whose only porch, facing east, has two battlemented terraces, while the main building has three such terraces. At each corner of the lowest of the three terraces, is a subsidiary *stūpa*, and the crowning pinnacle consists of a *Sikra* with an empty niche on each of the four sides. There are three windows on each of the northern, western, and southern faces, and the outer walls are richly carved. The most attractive portion is the sanctum, which, like that of the Ananda Temple, is dimly lighted from above. There is still a pedestal, from which the object of worship, which was probably an image of the Buddha, has disappeared. Four square stone pilasters of a light yellow colour surround the sanctum, the two faces of each having the figure of the Brahma in an Indian attitude of adoration carved on them, while the remaining two are decorated with triangular floral designs. The general plan of this Temple, with the exception of the apsidal end, recalls that of the Vādāmāllisvāra Temple at Oragadan near Chingleput, which is said to date from the XIth century A.D.† It appears to me that the two storeyed square Temples of Pagan, like the Gawdawpallin (1190 A.D.), Thatbyinnyu (1144 A.D.), and Sulamani (1194-1231 A.D.) are the lineal descendants of the Manuha Temple, whose archetype is found in Southern India. The Nanpaya Temple remains a unique structure, as no replicas have yet been found, which are built on its model.

68. In paragraph 47 of last year's report, it is stated that in the early

The modern representatives of the Pyu in Burma.

centuries of the Christian era, the Pyu settled at Prome and Pagan, and in paragraph 50, it is asserted that it seems likely that the Pyu language has left no direct descendant either in Burma or China. It appears to me that some remote descendants of the Pyu people are still to be found in the Hmawza Township of the Prome District and in the Pagan Subdivision of the Myingyan District. In the course of my travels extending over 20 years in these localities, I have often called up groups of villagers to study their facial types, and have told them who are the descendants of temporary residents, and who are the descendants of permanent settlers. My conclusions have proved to be correct in most cases. The facial types of the descendants of the Pyu, especially of the members of the family of hereditary Myothugyis or Village Headmen, appear to be identical. The

* *Vide* pages 32-33 of the Annual Report of the Archaeological Survey, Southern Circle, Madras, for 1914-15.

† *Vide* pages 33-34 of the Annual Report of the Archaeological Survey, Southern Circle, Madras, for 1914-15.

complexion is fair, the nose aquiline, the chin pointed, the mouth small and well formed, the forehead high and broad, and the cheek bones well developed. It is a most remarkable fact that this facial type is exhibited by the standing images of the Buddha in the Shwezigôn Pagoda and the Ananda Temple, which were built in the XIth century.* In the latter shrine the only original image left is that in the northern sanctum. The face of this image is just like that of the images in the *Tazaungs* or Chapels of the Shwezigôn. Again, the faces of the Buddhas and their disciples in the frescoes of the Sulamani Temple, which was built a century later, approximate to the Pyu type. According to tradition in Burmese iconography, the facial type and anatomy of a Buddha figure resemble those of that particular generation and particular community, which set it up. Although physical and iconographical proofs confirm the historical and epigraphical evidences regarding the Pyu, linguistic evidence afforded by any living language is still wanting and still requires to be collected and sifted.

69. In 1913-14, Mr. J. A. Stewart, I.C.S., discovered at Pegu antiquarian objects, which look like the *linga* and *yoni*. Traces of the Siva cult and of *linga* worship have also been

found at Hmawza. Pegu was not mentioned when Anawrata marched on Thatôn in 1057 A.D., and a blank of about 500 years in Talaing history has not yet been satisfactorily explained (*vide* paragraph 57 *supra*). I am inclined to think that this silence may be ascribed to the conquest of Pegu by the Chôlas of Southern India, who introduced the Siva cult, and that the Talaing annalists are loath to record the downfall and humiliation of their country. The *Mhannan Yāwzin*, † without giving any dates, also mentions that Pegu was invaded by the Cambodians and that military assistance was rendered by Anawrata to the Talaings, who were probably menaced both by the Chôlas and Cambodians and lost their political independence.

70. "While visiting the Dhammarājika Temple at Pagan, I found two
Ablution stones in Pagan. ablution stones: the larger one measures 5' 10" × 5' 10" and the smaller 3' × 4' 6". On the surface of the stones, three inches from the edge, there is a groove all round terminating in a spout 2' 3" long to allow the water to escape. These two stones have no cavity, like a basin, in their centre. A third was found at the Tāmanī temple, not far from the Manuhā near Pagan. It is square, measuring 4' 1½" on each side. There are a groove and a spout, and the middle of the stone consists of a cavity three feet across and about three inches deep. Similar stones were found at Zedawun, and at the Kaung-hmu-daw Pagoda, near Sagaing. These stones are used in the month of *Kasôn* (April-May) during the feast of the ablution of statues with lustral water. Statues of the Buddha are placed on these stones and lustral water (Nyaung Ye) is poured over them. This festival is held yearly at the Dhammarājika and the Tāmanī temples. The Venetian traveller, Balbi, ‡ who was at Pegu in 1579 and 1588, witnessed the ceremony which he calls, after its Talaing name, Sapan Gjaimosegienon = sabhañ kyāk visajjajanañ (ဆာပဏ်ကျောက်သုဉ္ဇာတိ). Similar stones are also found frequently in Cambodia. § Mr. D. R. Bhandarkar, Superintendent, Archæological Survey, Western Circle, writes to me: 'the stones in the photograph appear to me to be ablution stones; many such are found in my Circle.' All these stones have a common origin and purpose, their use having, in Burma, been applied to Buddhist usage." [Chas.D.]

71. "In the *Indian Antiquary* for September 1916, page 155, Sir R. C. Temple brings to notice some words found in the memoirs of early travellers to Burma in the XVIth century, the originals of which are Talaing. Among them is the word *Serrion* used by Ralph Fitch. He describes the King of Pegu and also monks being 'carried upon a thing like a horselitter which they call a serrion,' carried on men's shoulders. Mr. C. O. Blagden, in a note, derives *serrion*

* See Plate I appended to this Report.

† Paragraph 136, pages 267-271.

‡ *Vide*, "Purchas his Pilgrimes" and B.E.F.E.-O., 1913, No. 7, page 13. [Chas. D.]

§ "Inventaire descriptif des monuments du Cambodge," page XCVII, fig. 46, "Cuvette à ablutions." [Chas. D.]

from *saren*, 'pronounced *sarēan* or *sarian*, a swinging cradle; the homonym, and, perhaps, the origin of *Syriam*, which is also written *Saren* and properly *Seniang*, *Siriang*, etc.' Mr. St. John had already suggested the same derivation.* This is, no doubt, the right one, and, perhaps, as suggested, the name *Syriam* was applied to the town owing to the great use made of these *sarens* at the time of its heyday†; any way, the only other meaning I could find of *saren* is: the howdah of an elephant (*saren cin*), which is a variant meaning of the same word; and also, to be burned up, consumed. If *saren*, as the name of the port, has a sense different from the same word meaning a cradle, that sense has not as yet been discovered. The etymology of the Burmese word and name *sanlyan* (pronounced *thanlyin*) seems to have been somewhat of a puzzle. The fact is it is not a Burmese word, as is shown below. I would remark that *saren* does not really mean a swinging cradle as given by Haswell and followed by Mr. Blagden, but it means also a litter or palankin covered but open at the sides and this answers exactly French's description. It is found in this sense frequently, for instance, in the "Skem Bhūricat" where we read: *sa tana saren talapōin gan deh tun duk ket*, "He mounted a comfortable litter," the corresponding Pāli (Fausboll vi, 186, having *yānaka* = a palankin; so also in the "Skem Janak" and "Gacem pi." For the same kind of conveyance the Burmese have the word ‡ now obsolete: *sanlyan*, which is also the Burmese name of Syria. As *sanlyan* is a loan-word from the Talaing *saren* (pronounced *sarian*) written phonetically according to Burmese pronunciation, it follows that the derivation put forward by Mr. Blagden is the right one."

72. "In last year's Report, page 14, paragraph 38, Mr. Taw Sein Ko derived the Talaing expression *Talapoin* = a Buddhist monk, from *tirlapoy*, adding in a note that I myself prefer to derive it from *talapuin*. This apparent difference of opinion has arisen from the fact that each is based on a slightly different expression. Both are found used indifferently by early Portuguese, French and other travellers in Pegu, that is, *talapoi* (talapoy and talapoie) and *talapoin*. As this does not seem to have been noticed as yet, the following note will help to clear the confusion. *Tirlapoy* is the 12th century Talaing expression; "Tirla" is now written either *tīla* or *tala* and means a "lord," and *poy* is the first personal pronoun in the plural "our," so that the expression means "our lord" used in speaking of a particular monk. *Talapoin* means "Lord of (religious) merit," and is still used in reference to any monk in general; *poin* is derived from the Pāli *puñña* § = merit, and in this expression does not mean "wealth," as Yule has it in his *Hobson-Jobson*. *Talapoin* or *talapoin* seems to be a contraction of the full expression, often met with: *tīla mnum ku poin* "the Lord with (endowed with) merit." Both these words, applied in a slightly different sense not readily grasped by a passing foreigner, were naturally frequently heard by those early travellers; hence some called the monks *talapoi*, and both are, strictly speaking, correct. The derivation from *talapat* of Evêque Pallegoix and to which Yule seems to incline, is not tenable." [Chas.D.]

73. "To the *Journal of the Burma Research Society* were contributed the following three papers: (i) Literal Transliteration of the Burmese Alphabet; (ii) *Klañjo-Kye*³ *zu*³ and an Extract from the notes on the Burmese Face of

* Journal Royal Asiatic Society, 1894, page 151. [Chas. D.]

† *Saren* is the Talaing name for *Syriam*. [Chas. D.]

‡ The Burmese word, *Sanlyan* or *thanlyin* is also pronounced *tanlyin*: It is a "Swinging Cradle" made of iron lattice work, and is carried in the funeral procession of a high personage. At the Burmese King's audience held in the Eastern Porch of the Palace at Mandalay, the Ein-ye-min or Crown Prince always sat in a *tanlyin*, which the Burmans called ဝံ့ချိန် or Iron Cage.—[T.S.K.]

"The interesting note of Mr. Taw Sein Ko, seems to refer to the present use of the *sanlyan*; from the *añ-rum cātām*³ (အံင်ရုမ်စာတံ) page 238, we learn that a *sanlyan* was often conferred by kings on high officials of State as a mark of honour in recognition of their services, and in it they were carried either to the Supreme Court (တရားရံ) or the lower courts as the case might be; on page 279 of the same work, we see that when a king died, the corpse was placed in a *sanlyan* which (page 281) was carried by officials of State. [Chas.D.]

§ The Sanskrit or Pāli word "puñña" is the source of the Urdu word "pun," signifying merit, and the Burmese word "bhun" = ဝံ့နု (pronounced *pōn*), signifying, primarily merit, and secondarily, majesty, might or power. The word ဝံ့နု: used for a Buddhist monk, apparently means an individual of great merit and corresponds to the Talaing appellation *Tala-poin*.—[T.S.K.]

the Myazedi Inscription, and (iii) A Note on the Derivation of the word 'Prome.' A literal transcription of the Burmese alphabet, which might be used, not only in the publications of epigraphical documents in this office, but also by gentlemen here and elsewhere who may have to use Burmese in philological notes or essays, had become a desideratum. If, as is hoped, this system of transliteration becomes generally used, it will, by the standardization of the transliteration of the written language, do away with much uncertainty and useless criticism. The second paper on *Klaño-Kye⁸ su³* contains a rectification of my first paper,* and shows the equation, in ancient Burmese and related languages, of the letters *l*, *y* and *r*, proving, in accord now with Mr. Blagden that, in many words in which we find at present an *r* or *y* there was originally an *l*. This rectification was brought about by an extensive study of Tibeto-Burman phonology while annotating the Burmese face of the Myazedi inscription. Much controversy as to the derivation of the word *Prome* had taken place, but was, in most cases, carried on without due regard to the canons of historical and philological criticism. In this short paper, a few suggestions are given as to the lines which, I think, should be followed, if the origin, meaning and date of this word are to be satisfactorily settled." [Chas. D.]

74. "Two contributions were sent to the *Bulletin de l'Ecole Française d'Extrême-Orient* at Hanoi : (i) *Etudes de talain litteraire* (textes, traduction et notes Grammaticales), 1^{re} fascicule, and (ii) *Etude sur le Zimmê-Paṇṇāsa*. It is unfortunately a well-known fact how very little literary Talaing—although so important for Indo-Chinese history and philology—has up to now been seriously studied. The reason is to be found in the fact that no proper help for such study has been available. "Les Etudes de talain litteraire", which will appear in several fasciculi, are intended to supply this need. The Zimmê-Paṇṇāsa is, as its title indicates, a non-canonical collection of fifty *jātaka* stories composed in Pāli at Zimmê (Xieng-mai). It is thought to be very important for the study of Indo-Chinese-Indian folklore. The great libraries of Europe appear to possess only fragments of this work. Manuscripts of it are extremely scarce in Burma, and I succeeded in procuring one copy for the Bernard Free Library at Rangoon only after a careful search extending over several years. It was printed some time ago. The "Study" on this work includes an analysis of each story and index of names of persons, etc., which will facilitate comparative study with other collections of stories in Sanskrit, Pāli and Chinese, and perhaps enable some scholar to trace the origin of these interesting tales." [Chas. D.]

75. The following are the summaries of special reports, which were submitted to the Director-General of Archæology :—
Reports on special subjects
 submitted to the Director-General
 of Archæology.

The Cave Temple of King Kyanzittha, Pagan (illustrated with twelve plates.)

A few hundred yards to the south of the celebrated Shwezigôn Pagoda, at Pagan, lies ensconced amidst green verdure and ruins, Kyanzittha's *Ônhmin* or the Cave Temple of King Kyanzittha (1084—1112 A.D.). It is a brick building of unpretentious dimensions, and is almost hidden from view because its site has been scooped out of a sand dune. As the Ananda Temple is the store-house of the finest statuary in stone in Burma, so this Cave Temple contains the best collection of exquisite frescoes illustrating Burmese civilization, probably before the XIth century A.D. Such Cave Temples are numerous in the neighbourhood and may be placed in the category of *Chaitya* Halls, which are characteristic specimens of Buddhist architecture in India.

In the religious buildings of Pagan, Fergusson brings to notice the almost universal use of the pointed arch as well as the flat and circular forms, according to architectural exigencies. As regards the pointed arch, he appears to think that, had this occurred anywhere between the Indus and the Euphrates, the

* Journal of the Burma Research Society, 1915, Vol. V, Part 11, p. 98 ff. [Chas. D.]

existence of such a form might have been looked for, and certainly would not have appeared strange, even at a very much earlier date; but as it seems an undoubted fact that the natives of India never used the arch at all before the Muhammadan Conquest, and as it is not known to exist either in Ceylon or Cashmere, it certainly is curious to find it so current and so perfect in a country *beyond* India, and so far removed from Assyria and other countries of the West, which have the credit of inventing it. It is further evident that these specimens at Pagan, though dating, some of them from the XIth century, are far from being the earliest examples. The style is complete and full-blown, and there is no hesitation in using the circular, the flat, or pointed arch, each exactly in the place where it is most wanted, and to which our extensive experience shows that it was most adapted. Fergusson, like all other archæologists of his school, is habituated to ascribing to India or Ceylon as the *fons et origo* of the architectural forms found in Burma. Little do they suspect that China, her great northern neighbour, which has derived no little part of her civilization from Assyria, is, by her geographical contiguity, capable of exercising a religious and civilizing influence, which is certainly greater, in impetus and momentum, than that derived from an Indian or Sinhalese source across the Indian Ocean. If, however, according to Fergusson, we must ascribe the source of the pointed arch found at Pagan to Assyria and the other countries of the West, which have the credit of inventing it, and not to India and Ceylon, it would appear that its migration from Mesopotamia to China, in the Xth century A.D., and thence to Burma, is amply supported by the following statement:

"During the Xth century the Chinese Emperor invaded Chaldæa, penetrating to the Mediterranean, and maintained a protectorate in Mesopotamia (i.e. including Chaldæa and Assyria) for more than sixty years. It is possible that Chaldæan temples were the prototypes of many Chinese structures and even of pagodas in receding stages. From this expedition some date the art of enamelled brickwork as employed in China."*

It is remarkable that, in the construction of this Cave Temple, no pointed arch is used, as in the Ananda Temple built in 1090 A.D., thereby giving rise to a reflection that its date may be much earlier than the reign of Kyanzittha (1084—1112 A.D.), to whom it has been ascribed.

The human figures in the frescoes of this Temple appear to have either a Chinese or Pyu cast of countenance, and the Buddhas or monks are depicted as wearing their robe covering both shoulders, or with the right or left shoulder bare, thereby indicating the existence of several religious sects. One of the frescoes depicts the *Buddha-pād* or the "Footprint of the Buddha," which corresponds to the *Vishnu-pād*. Up to the time of Asoka, no anthropomorphic image of the Buddha was worshipped, the object revered being the *Buddha-pād*. It is said that the first image of Gautama Buddha was fashioned after the model of Apollo, the Greek Sun-god; and that idolatry was introduced into India by the Greeks of the Gandhāra School of Art. The high antiquity of the frescoes is indicated by the entire absence of the numerous symbolical figures usually found on such a Footprint. A most interesting problem is presented by the discovery, among the frescoes, of eight crosses of the Roman pattern. Whether they represent a Christian or Buddhist symbol is still a mystery, which is intensified by the fact that the Roman Catholic Church, which presumably carried with it the Roman cross, was not established in India or China till the XIIIth century A.D. That date would be too late for the Cave Temple of King Kyanzittha.

Political dependence is a great determining factor in the religious or artistic development of a country. The Chinese records show that, in 1106 A.D., Kyanzittha sent tribute to China. Being a usurper, and, feeling the precarious nature of his kingship, he would naturally endeavour to acquire prestige in the eyes of his rivals, by sending tribute to China thereby declaring himself to be a vassal of the great Chinese Emperor. It may be presumed that, according to the Chinese annals, when Kyanzittha sent his tribute Mission in 1106 A.D., Burma had been in touch with China, for more than ten centuries, and that, during this period, the arts, religion, and civilization of China had had a great deal to do in

SUGGESTING
12th
Century?

* Fletcher's *History of Architecture on the Comparative method*, page 637.

shaping the course of development and career of the Burmese nation, as is amply evidenced by the interesting frescoes discovered in Kyanzitha's Cave Temple at Pagan. Comparative researches into Chinese history and antiquities, hitherto an unknown field of study, would yield a flood of light on the glimmering periods of Burmese history antedating the XIth century A.D.

The Ari of Burma and Tantric Buddhism.

"Practically nothing authentic or definite is known of the religious history of Burma from the earliest times up to the middle of the XIth century A.D. Chinese records are silent on this point and the little they tell us does not bring much enlightenment. Tāranātha,* the Tibetan historian of Buddhism, gives us some more information, though this does not amount to much; but he makes a very important statement to the effect that, in the Koki land, in which he includes Pagan and Hanthawaddy, from the earliest times up to Vasubandhu's time (IVth—Vth century A.D.), there were *only* Črāvakas, which is equivalent to saying that, up to that time, Hīnayānism was supreme; and that, after some disciples of Vasubandhu had introduced Mahāyānist Buddhism into those parts, it endured there without interruption, the result being that the two schools, Southern and Northern, *ceased to be distinguishable*. Both portions of this statement can be corroborated by antiquarian finds, about the Mahāyānist character of many of which there can be not the least doubt. A phase of the history of religion at Pagan, which has always intensely interested Orientalists, is that immediately preceding the XIth century. During this period, Burmese historians are clear and unequivocal: Buddhism did not exist at Pagan before that century. But this must be understood of Southern Buddhism only, as we still see it now paramount in the land, for Buddhism had long existed in Pagan, as we have seen it under the form of some Northern sect or other, and, no doubt, there was also some sect (or sects) of Southern Buddhism other than that prevalent in Ceylon and deltaic Burma, such as, for instance, the Mūla-Sarvāstivādins and the Sammitīyas, whose tenets were widely disseminated in Indo-China. What, therefore, we must infer from this categorical statement is, the desire of Burmese historians to draw a veil on the religious condition of Pagan at that time. They merely tell us that the Ari, the priests of that degraded religion, wore an indigo-coloured robe, lived in large monasteries, were addicted to drinking and good cheer, had the 'droit de jarnage' on all women in the land, high and low, and led a thoroughly low and immoral life. The picture they draw is not too strong. They were, it is added, mostly addicted to Nāga or Snake-worship, and were the officiating priests at the animal sacrifices, which took place from time to time. These details, though interesting, tell us nothing certain as to what the Ari really were. The opinions of Orientalists, who had touched upon the subject, were somewhat divergent, but divided into two distinct camps. The first thought that they were not at all Buddhists; that, notwithstanding their gross practices and animal sacrifices, were not even affected by Sivaism; and that their *cultus* was a purely indigenous one dignified with some Indian forms. The other saw in them a Mahāyānist sect, largely influenced by Nāga worship, Tantraism and Sivaism. Both had excellent and valid reasons to adduce for their own way of thinking. Moreover, up to now, no discovery had been made which might help us in deciding this question. Fortunately, such a discovery has now been made, which will at least settle some points of this important controversy. It consists of frescoes found at Min-nan-thu, a small village some five miles to the north-east of Pagan, in two temples, the Nandamaññā and the Payā-thōn-zū, as well as in a large number of less important temples. These paintings are among the best executed and the best preserved in Pagan. They are also of a character not found at least up to the present anywhere else, and they provide us with documentary evidence, so long desired, which at last supplements the meagre information vouchsafed to us in the native chronicles. They are absolutely *tantric* in character, and some of them so obscene as to baffle description. The greater number

* Schiefner's translation, Leipzig, 1869, p. 262. Cf. also L. Finot in *Journal Asiatique*, 1912 (Juillet-Août), p. 122. [Chas. D.]

represent *Bodhisattvas*, clad in secular raiment, embracing their *Caktis* or female energies. Many of these have nothing erotic about them, though in others, some of the gestures are rather suggestive. The cast of countenance, the dresses and ornaments are Indian, and being found in Burma, it might at first sight be thought that they illustrate the practices of some Hindu sect. That they are Buddhist, and belong to some *tantric* sect of Mahāyānism, is proved by the ceilings in the Payā-thôn-zū, which are covered with seated Buddhas surrounded by monks in an attitude of worship. In the frescoes in the Nandamaññā, the Buddhas and scenes from the Buddha's career are more promiscuously mixed with *tantric* figures. Min-nan-thu is about one mile away from Thamati, the reputed seat of Arī and Nāga worship, and all the localities around reek with Arī traditions, and the ruins of their monasteries are scattered over the place. From about the VIIIth century, consequent on the steady decline of Buddhism in India, and later on, owing to Muhammadan invasions and persecutions, frequent relations were established between Bengal and Nepal on the one hand and Burma on the other.* It is, no doubt, through this intercourse that the sect already existing at Pagan, which had amalgamated with the indigenous *cultus*,† in which animal sacrifices to the spirits were common, was strongly influenced by the erotic practices of the *Vajrayānas* and *Sahajiyas*, two *tantric* sects of Bengal and Nepal. The frescoes of Min-nan-thu and Nandamaññā themselves prove this, for their prototypes are to be found in the Varendra-Nepalese School of painting, as a comparison with the miniatures of that School establishes the relationship without the possibility of a doubt.‡

The following summary may be made about the Arī:—

(1) That they were a Buddhist sect, belonging to the Northern School, which was introduced into Pagan from Bengal or Northern India about the VIth century. This is confirmed not only by Tibetan sources, but by the frescoes of the Payā-thôn-zu and Nandamaññā Temples at Min-nan-thu near Pagan.

(2) That they ministered to the superstitions of the people, and were the priests of the Nāga and Spirit worship then prevalent in the land, and officiated at the bloody sacrifices connected with this indigenous worship.

(3) That they were, about the VIIIth century, profoundly influenced by Tantricism (whose rapid encroachment about that time is a feature common to Hinduism and Buddhism).

(4) That they were also addicted, as revealed by the frescoes, to grossly immoral practices resembling those of the "left-hand" or *vāmācārā*, owing to *Sākta* influences generally, and perhaps, more particularly to intercourse with the *Vajrayānas* and *Sahajiyas* of Bengal and Nepal." [Chas. D.]

76. "In the *Indian Antiquary*§ Mr. Burgess, some years ago, drew attention to the fact that, in Burma, most towns and even villages have two names: one indigenous and the other Pāli or Sanskrit, and asked himself the reason of it. This is the case not only in Burma, but also in all the Indo-Chinese countries. And the reason is to be found in the adoption of one of the two great religions of India, Hinduism or Buddhism, but principally the latter. Such a transference of the names of Indian cities was probably due to two causes;|| (i) the adulation of courtiers and historians, who, to flatter the vanity of their patrons and their religious enthusiasm, could imagine nothing more appropriate than to make them reign over provinces recalling, at every step, the peregrinations of the Buddha and the historical events of the famous Solar Dynasty; (ii) the religious zeal and effervescence which followed the adoption of these religions, transferring, as occasions presented themselves, the place-names.

* Cf. Tāranātha, *opus cit.* [Chas. D.]

† The Arī are not, strictly speaking, peculiar to Burma only; the same practices, under more or less different forms, were extant in Cambodia, the Laos and Siam; and animal sacrifices were common in the indigenous *cultus* of Nepal and among the aborigines of Indo-China. Cf. B.E.F.E.—O., 1902, page 153, and Caboton's "Nouvelles recherches sur les chams," page 49. [Chas. D.]

‡ For instance, the miniatures reproduced in Foucher's "Iconographie Bouddhique de l'Inde," with which our frescoes agree in every detail, cast of countenance, etc. [Chas. D.]

§ Volume XXX, page 387.—[Chas. D.]

|| Cf. Duroiselle's "Notes sur la géographie ancienne de la Birmanie," in B.E.F.E.—O., 1905, page 152. —[Chas. D.]

found in the scriptures and their commentaries together with the legends attaching to them, to places in Burma, thus sanctifying the whole country with the supposed presence of the Buddha. Thus also arose the numerous legends which are thought some times to be indigenous, but which were, in reality, taken bodily from the commentaries or other works.* As may be expected sometimes, these transferred names are clipped and corrupted to suit the genius of the native languages, and their original is thus not easily recognizable. This is what has happened with the names *Sārāvati* (Tharrawaddy) and *Sārāwaw*, both derived from the same word, which have exercised the ingenuity of both Burmese and other scholars. It may be remarked, at once, that these names have been applied to a part of Burma, not by the Burmese, but by the Talaings. The Burmese, who pronounce the letter *r* as a *y*, write these names indifferently with an *r* or *y* (*Thāyāwatī*, *Thārāwatī*, etc.). Consequent on this change of letters, a Burmese work derives Tharrawaddy (*Sārāvati*), saying that it is so called "owing to its yielding much revenue,"† a derivation which has been generally accepted, owing probably to the great fertility of this District. As a matter of fact, it is derived from the Sanskrit *Çrāvastī*, the Indian city made famous by the Buddha's miracle. The Talaing (so the Burmese) do not pronounce the collocation of these two letters *çr* or *sr* as one sound, but decompose it into *sara*; thus *Çrāvastī* becomes *Çārāvastī*=*Sārāvastī*, and, by the elision of the *s* in the last syllable, no doubt to ease the pronunciation, it becomes *Sārāvati*. This is confirmed by the name of a village in the Tharrawaddy district, called "*Sārāwaw*" (Burmese *Thārāwaw*, *Thāyāwaw*); *Sārāwaw* is the Burmese form of the Talaing name *Sārāwah* (pron. *Sārāwawh*), the Burmese having simply dropped the final *h*, which they cannot pronounce. *Sārāwah* is an equivalent of *Çrāvastī*, and is very frequently found in Talaing books. According to their usual way (which is also Burmese) of often clipping foreign words, *Çrāvastī* becomes *Çrāvas*. In old Talaing the final *s* becomes regularly *h*, and we have *Çrāwah*. Finally, owing to the usual disintegration of conjunct letters noted above, *Çārāwah*=*Sārāwah* (pron. *Sarawawh*). It will be remarked that the word is derived from the Sanskrit and not from the Pāli, which is *Sāvattī*. This might, perhaps, point to a School of Buddhism established in Lower Burma, which had its books written in Sanskrit. The Burmese have also a village whose name is derived from the same city, but following the Pāli form. This is *Thāwuttī* (*Sāvattī*), in the Chauk-ywa township of the Shwebo District".—[Chas. D.]

77. "I have already pointed out, in several places, that many of the dates entered in the standard Burmese History *Mahāyāsawin*, for the period extending from the middle of the XIth to the end of the XIIIth century, are not correct, and do not, in some instances, tally with the dates recorded in inscriptions nor with those obtained from sources other than Burmese. Up to the present, a few dates only have been satisfactorily settled by means of inscriptions: one Burmese (the Myazedi), and two of the Pagan Talaing Inscriptions. The only work, whose dates often agree exactly with those of the inscriptions and some times very closely approximate‡ to them, and which is, therefore, to a great degree reliable, is the *Jātābōn Yāzawin*§. Those dates are: the death of Anawrata, A.D. 1077, which is that of the *Jātābōn* (the Mhan-Nan gives 1059); the accession and death of Sawlu, A.D. 1077-1084, which agree with the *Jātābōn* (the Mhan-Nan giving 1059-1064); the accession and death of Kyanzittha, A.D. 1084-1112†, *Jātābōn*=1084-1111‡ (Mhan-Nan, 1064-1093); and the accession

Date of the final fall of Pagan as disclosed in two Burmese documents.

* Some of the oldest legends in Burma are connected with the foundation of Tagaung and Prome. The Tagaung legend is found almost in its entirety in the *Mahāvastu*, a Mahāyāna work in corrupt Sanskrit, in the story of Padmavati, and is continued in the story of Nālini, also to be found in the *Mahāvastu*. In fact, Nālini is none else than the famous Burmese *Bēdū*.—[Chas. D.]

† Nā³-thwañ³-cātam³, page 13, "sambahulañ āyasūkam etthā ti Sāyāvatī".—[Chas. D.]

‡ The difference, often slight, seems to be due sometimes to the reckoning of the year as expired or not. These differences can be settled only when the inscriptions give a complete date, that is, the year, month and day. [Chas. D.]

§ Cf. Taw Sein Ko's *Burmese Sketches*, page 66.

of Alaungsithu, A.D. 1112* and Jātābôn 1111†. It would be unsafe, without epigraphical evidence or corroboration from other sources, to fix any date before the death of Anawrata and his conquest of Thatôn‡ in A.D. 1057, or after the accession of Alaungsithu up to the beginning of the XIVth century. Such a calculation cannot be based only on the Jātābôn Yāzawin. Burmese histories are held, and very rightly, in high esteem as historical records; they are, amongst those of the Indo-Chinese nations, the most accurate and the most worthy of credence, after those of the Chinese,‡ from the beginning of the XIVth century upwards. A good instance is provided in the relations between Burma and the Mongols under the great Emperor Kublai Khan between 1271 and 1287 A.D. These relations, which, on the whole, were so disastrous to Burma, are for the most part ignored by the Mhan-Nan Yāzawin, and what is mentioned is, in part, wrongly dated. From Chinese records, we have the true picture of the events in their natural sequence; and two Burmese inscriptions, one of which is not yet edited, have enabled me to correct, on the one part, the date of an important battle, in agreement with that given by the Chinese, and on the other to confirm the submission of King Narasihapadé mentioned in the latter. What follows is a *précis* of a developed paper on the subject, now in preparation. For all that relates to the Chinese version of the events of this period, I am indebted to a very interesting paper by M. Ed. Huber§. Let us first see, succinctly, what the Mhan-Nan has to say: (i) In *Sakkarāj* 643=1281 A.D., Chinese Ambassadors come to Burma to exact tribute||; King Narasihapadé does not receive them and has them murdered.

(ii) Some three years later, a Mongol army invades Burma; there is a great battle at Nga-saung-khyan, in which the Burmese are defeated. This would give us about 1284. The great General Anantapyissi (Anantapaccaya) falls in battle.

(iii) In 1284 A.D., King Narasihapadé flees from the capital to the Talaing country in Lower Burma, thereby obtaining his nickname of Tarôk-pyé-min (who ran away from the Chinese).

(iv) Though no date is given, it is gathered from the context, that Tarôk-pyé-min died in 1286, the date on which Kyawzwa succeeded him. How meagre this account is will be gathered from the Chinese records:

(i) In 1271, Chinese Envoys are sent to Pagan to obtain tribute; these unfortunate Envoys do not come back.

(ii) In 1273, another mission is sent; then, in 1275, another again, to obtain information as to the fate of the previous Envoys who have not returned.

(iii) Two years later, in 1277, a Mongol army invades Burma; battle of Nga-saung-khyan.

(iv) 1283, a fresh Chinese expedition to Burma; it does not reach Pagan, but Burma is subdued.

* The difference, often slight, seems to be due sometimes to the reckoning of the year as expired or not. These differences can be settled only when the inscriptions give a complete date, that is, the year, month and day. [Chas. D.]

† This seeming difference of one year, probably amounts to only a few days, as it may have taken place during the last few days of the expiring or the first few days of the ensuing Burmese year. The date 1112 accepted by this Department is calculated roundly from the data obtained in the Myazedi Pillar but as this Pillar gives neither month nor day, the exact date cannot be obtained; it may be only a few days out and the Jātābôn may be right. The same has happened for what is, perhaps, the most important date in Burmese history: the fall of Thatôn. The date of such a momentous event, which saw the subjugation of the Talaing nation, the sack of their capital, their King and all their best artists and religious teachers carried into captivity; which saw the Burmese capital, Pagan, suddenly rise to great political importance from its comparative obscurity, and gave it a new form of religion and some of the most beautiful temples in the East; such a date, it is safe to assume, was not one to be easily forgotten, and some inscriptions indirectly confirm it. And yet, the chronicles of these two nations give different dates; the Burmese give A.D. 1057 and the Talaing (Dhammacheti dutiya, page 12) A.D. 1056. Here again, the difference is, no doubt, only a few days, and the remark at the beginning of this note also applies here. [Chas. D.]

‡ Cf. Phayre's *History of Burma*, page iv, and the references therein given; also B.E.F.E.—O., 1909, 634.—[Chas. D.]

§ In B.E.F.E.—O., 1909, page 662 ff; it is a translation of the "Houang Yuan tcheng Mien lou," or "A note on the expeditions into Burma under the Yuan dynasty." See also Parker's "Burma, its relations with China," some statements in which, however, have to be corrected in the light of Huber's paper. [Chas. D.]

Mhan-Nan, I, 398; all the dates are written with letters, not with figures. [Chas. D.]

(v) In 1285, the King of Burma (from his place of refuge at Dala near Rangoon) sends an Envoy to Pagan to arrange about the tribute which should be rendered to China.

(vi) In 1286, King Tarðk-pyé-min is poisoned at Promé.

(vii) 1287, another expedition is sent to Burma; the only one which reaches Pagan. It will be seen that, of all these occurrences, the Burmese chronicles mention practically only two: the first mission from Yünnan and the battle of Nga-saung-khyan, for both of which incorrect dates are given. For the first, 1281 instead of 1271, and for the famous battle, 1284 (this is clearly gathered from the context), instead of 1277. The Burmese historians seem to have rolled two expeditions into one. That the Chinese date of 1277 for the great battle is correct, is confirmed by a Burmese inscription found at Le-daung-gan near Pagan.* There, it is said that in *Sakkarāj* 640=1278† A.D., a Minister named Indapyissi (Indapaccaya), was desirous of building a monastery for the monk Mahākassapa. Before building the monastery itself, he began building the surrounding wall; but, before he could finish it, he was called away to Nga-saung-khyan. Then the kingdom was destroyed. This Burmese document agrees with the Chinese and invalidates the date entered in the Burmese history for the defeat at Nga-saung-khyan and, therefore, also the date 1281 given for the first mission. The Chinese do not mention any occurrence of any kind between 1277 and 1284. Another error is the placing of the death of the great Captain Anantapyissi at the clash of arms between the Mongols and the Burmese at Nga-saung-khyan, since another document makes him survive at Promé, in 1285. This remark brings us to the embassy sent in that year by Tarðk-pyé-min to Yünnan, which is completely ignored in the Burmese Annals, but is told at length in a Burmese inscription of the period. This is the obverse face of the Mangalāzedi inscription at Pagan.‡ The account of this mission, as preserved to us on this stone, agrees in substance with that given by the Chinese, even to the very month of the Envoys' arrival; they, however, differ in details; but as no other mission is mentioned by the Chinese, they both relate, without a doubt, to the same event. The following is a short abstract of this most important document: In *Sakkarāj* 647=1285 A.D., the King (Tarðk-pyé-min) lived at Lhê-kya to the west of Promé. He charged the great general (ဝေဝေဝေ) Anantapyissi with a mission to the Mongols in Yünnan. Anantapyissi seems to have found this enterprise beyond his abilities or, perhaps, little to his taste, for he answered that there was no proper person to send there, and no one to write the Royal despatch. He, at last, sent for the monk Disāpāmokkha§ to accompany him, who then lived at Thit-sein-kyi near Hanlingyi,|| and who seems to have composed the Royal letter. Tarðk-pyé-min impressed upon him the necessity of making the Chinese fully understand that the despatch was sent by the King himself and not by his Ministers. The supplication was that the Chinese should no more send any army against Pagan. At that time, the latter were preparing to send a corps of 20,000 men to take Pagan. They halted at Tagaung with orders that none should be allowed to pass beyond that place towards Yünnan. When Disāpāmokkha reached that place, he had an interview with the chiefs of the expedition and was allowed to proceed on his journey. He arrived at Tè-tū (ဝေဝေဝေ)¶; thence he crossed to Yünnan, which he reached in November-December or December-January. There, he was very kindly received; his mission completely succeeded, and the 20,000 men at Tagaung were recalled, *as well as the Chinese monks who*

* Inscriptions collected in Upper Burma, page 227. (Chas. D.)

† For these apparent discrepancies, see foot notes * and ‡ on the previous page. (Chas. D.)

‡ This inscription, mentioned above as being not yet edited, is on the obverse face of one of the two inscriptions in the brick monastery within the compound of the Mangalāzedi Pagoda at Pagan. Dr. Forchammer had the reverse face copied, which is found in the Volume of "Inscriptions at Pagan, Pinya and Ava," page 201. By an oversight the obverse face was not copied, and is, therefore, not yet edited. (Chas. D.)

§ This is the same as the Disāpāmokkha mentioned in *Sāsanalaṅkāra-satan*, page 125. [Chas. D.]

|| *Hanlingyi* is now called *Halingyi*, and is in the Shwebo District. It is celebrated for its hot springs and appears to have been an ancient centre of Pyu civilization.—[T.S.K.]

¶ ဝေဝေဝေ or Tè-t'u, in Burmese, would be equivalent to T'ieh-t'u, in Chinese, which has not yet been satisfactorily identified. It may, however, be the same as T'ieh-pi-kuan or the "Iron Gate," which was, for centuries, and up to the time of the British annexation of Upper Burma in 1886, recognized as the historical frontier between China and Burma.—[T.S.K.]

had been sent along with the corps to evangelize Pagan.* Tarôk-pyé-min, well pleased, made a gift of land to Disāpāmokkha. The Chinese record that in the 11th (Chinese) month of 1285, an Envoy from the King of Burma came to Tagaung, to offer the King's submission to China. He was called A-pi-li-siang. He was stopped at Meng-nai (northern part of Momeik) by the chief of the Pai-yi. Later, he received an invitation to proceed to Yünnansen; then he was told that Envoys from the Chinese would meet him at Kaung-sin, with a corps of Mongol soldiers. A-pi-li-siang begged that the Chinese Court should forgive the Burmese wrongs. As a token of submission, it was agreed that a Burmese functionary of high rank should be sent to Peking. At the end of 1286 or beginning of 1287, Tarôk-pyé-min was poisoned at Prome by Sihasūra. This event agrees with the Chinese records, which say that it happened in the first Chinese month of 1287 (February-March or March-April). The Mhan-Nan gives 1286 and the Jātābôn 1287. Soon after, in 1287, Kyawzwā ascended the throne, and was succeeded by Saw-Hnit in 1298. The principal events of this period as entered in the Mhan-Nan may, therefore, basing ourselves on Chinese records and Burmese inscriptions, be set down as follows: (i) 1271, first Chinese mission to Pagan, of which the members are murdered; (ii) 1277, battle of Nga-saung-kyan; (iii) 1284, flight of Tarôk-pyé-min; (iv) 1285, Burmese mission to the Chinese; (v) 1286-87, death of Tarôk-pyé-min; (vi) 1287, accession of Kyawzwā; (vii) 1298 dethronement and imprisonment of Kyawzwā; accession of Saw-Hnit, which is wrongly given by the Jātābôn as 1300, and rightly by the Mhan-Nan; (viii) Kyawzwā lived about two years in confinement and was put to death in 1300, when a Mongol army came before Myinzaing. This date is rightly given by both the Jātābôn and the Mhan-Nan." [Chas. D.]

78. Most writers on Burma are apt to look upon Ceylon and Southern India

Rôle played by Eastern Bengal in the religious development of Burma.

as the source of the Burmese form of Buddhism, and to ignore utterly the rôle played by Eastern Bengal in the religious development of Burma. Some of the clay votive tablets found at Pagan, which are inscribed

with Sanskrit legends, and which are referred to the XIth century A.D., certainly came from Bengal, the route being through Arakan. Mr. N. K. Bhattasali, M.A., the learned Curator of the Dacca Museum, has been kind enough to furnish me with a most interesting note on Pindola, the great Apostle of the Buddha's time, who was the Curer of diseases, and who is also represented, in Burma, with a fruit in one hand and a begging bowl in the other, and on the great Buddhist Missionary, Dipankara, whose labours, in the XIth century A.D., extended to Arakan and Pegu. Pindola, his name, and the traditions attached to him, have completely been forgotten by the Burmese Buddhists, but his images holding a medicinal fruit (ကျာဆု: *Kyazu* or myrobalan) in one hand, are occasionally met with in Burma proper and the Shan States. Dipankara has also been completely forgotten: he is mentioned neither in written records nor oral traditions. On account of devastating and exterminating wars, in which neither learning, sex, nor age was respected, the continuity of historical tradition could not be maintained, and the historical memory of the people became extremely short. I subjoin below Mr. Bhattasali's note *in extenso*: "Below I beg to send you all that I have been able to gather about Pindola. There are further references to Pindola in the *Jātakas* and the *Dhammapada* and also, perhaps, in the *Memoirs of the Asiatic Society of Bengal*, Volume I, No. 1.

* This entry in the Burmese Inscription of 1285 A.D., that Kublai Khan's expeditionary army of 20,000 men, which halted at Tagaung, was accompanied by a body of Chinese monks for the evangelization of Pagan, is of extreme importance for purposes of philology. Though this particular body failed to reach their destination, because they were recalled by the Emperor, it may safely be presumed that the Chinese, who were extremely scrupulous to follow historical precedents, were accustomed, in previous centuries, to send Buddhist Missionaries to Burma to propagate the Buddhist religion as a part of their national policy, i.e. to say, to follow up a military conquest by a spiritual conquest, which would make the former more lasting and more acceptable to a conquered people. These efforts on the part of the Chinese, to spread Buddhism in Burma, as part and parcel of their political propaganda, would naturally import into the country Chinese technical terms relating to that religion. Hence we find that, in Burma, certain of these terms are derived from the Chinese language, which had a strong political backing from a powerful Suzerain, and not from Sanskrit or Pāli, because the Indian monks, who used these classical languages, merely played the rôle of missionaries, and did not receive any active support from any secular power in India. This subject is fully discussed at pages 27-31 of my *Burmese Sketches* under the heading "Chinese words in the Burmese Language."—[T.S.K.]

"Pindola seems to have been a young boy when Buddha began to preach. His mother Hārītī is said to have been a cannibal who had devoured all her children except the last one, Pindola, whom the Buddha saved by hiding him under his begging bowl. Buddha took Pindola into his Order and also initiated Hārītī and weaned her from cannibalism (*vide* Getty's *Gods of Northern Buddhism*, page 75, and *Journal of Buddhist Text Society*, Volume, V, pages 26—29). This, when properly interpreted, seems to me to say that Hārītī was a woman of ferocious temper and all her children died through her ill-treatment and neglect, until the Buddha came and took the last one, Pindola, in his charge and was so successful in his preaching before Hārītī that she became one of the mildest-tempered and the most affectionate of women. This is shown by the fact that Hārītī was subsequently deified as the Protectress of children, and her images with a child on her lap and many others playing about her are often found outside Buddhist temples. There is an image of Hārītī in our Museum, found not far from the find place of the image of Pindola.

"Entering the Buddhist Order, Pindola seems to have acquired great pre-eminence. He was instrumental in converting Udayana, king of Vatsa, the story of whose love with Vasabatta figures so prominently in the literature of the early centuries of the Christian era. Two of the recently discovered plays of Bhāsa are based on this story as well as the *Vasabadatta* by Subandhu, and Meghadūta also contains references to the love story of Udayana. It is said that, one day, Pindola was preaching, and the women folk of Udayana left him asleep to hear the discourses of Pindola. Udayana, irritated at this, caused a nest of brown ants to be tied to the body of Pindola and thus tortured him for presuming to preach to his women folk. Afterwards, this same Udayana was converted to Buddhism by hearing Pindola preach on self-restraint. (Rhys David's *Buddhist India*, page 7.) Pindola's sanctity and fame began to grow until he reached the state of an Arhat or Lohan and was counted among the sixteen *Mahāsthābīras* of the Buddhist Order. At the death of the Buddha, four persons were entrusted with the propagation of his faith, *vis.*, Mahākasyapa, Pindola, Rāhula and Kuntē-pant'an. They were not to attain *Nirvāṇa*, but to remain on earth in immortality to superintend the faith of Buddha until the advent of Maitreya.

"That Pindola was no myth, and that he was actually a Buddhist missionary of very ancient date, is unquestionably proved by the discovery of Cunningham in the Bhilsa Topes. He discovered a casket containing relics of the early Buddhist missionaries. There were three inscriptions on the casket in Brahmi characters of the 1st or the 11th century B.C. One, on the lid of the casket, contained the name of Kasyapa, the missionary of the Himalayan regions; the second, on the inside of the lid, contained the name of Majjhima, and the third of the "Emancipated Hārītī-putra." This is clearly a reference to Pindola, son of Hārītī (*vide* Cunningham's *Bhilsa Topes*, page 120).

"Pindola is not only venerated in Tibet and Manchuria but in China and Japan as well. His Tibetan name is Manla, and in Sanskrit he is called Bhaisaja Guru or Pindola. He is a curer of diseases. In Japan, his image is placed outside the temples like his mother, as he is said to have been expelled from the Order for having remarked on the beauty of a woman. When painted, his colour is blue. He is represented with a fruit* in one hand and a begging bowl on the other, with an *usknisha* covering short curly hairs and an *urna* or sheet of cloth on his shoulders. The image in the Dacca Museum exactly corresponds to this description (*vide* Getty, pages 23 and 156).

"That Pindola was a Buddhist missionary, is sure. But whether he went to Burma is more than I can tell. The worship of *Mahāsthābīras* was very current in East Bengal, especially Vikrampur, in the Xth and XIth centuries, when Dipankara Śrī Jñāna, or Atisa, who converted Tibet, flourished in Vikramapura. I know of another image of a *Mahāsthābīra* called Bajraveniputra discovered at Vikramapura. Dipankara is said to have spent a considerable number of years in Arakan and Pegu (*vide Indian Pandits in the Land of Snow*, page 51, by S. Das) and I cannot but think that, judging by the discovery of the inscribed tablets by you, he had a hand in the introduction or revival of Buddhism in those parts as well as Burma in the XIth century."

*The famous medicinal fruit called *Amalaki* in Sanskrit and in the Bengali of Eastern Bengal.

ARCHÆOLOGICAL FINDS.

79. Maung Tin, Subdivisional Officer, Thabeikkyin, Ruby Mines District,

Images of Buddha found in a Cave Temple in Thabeikkyin Sub-division.

reported the discovery, in a Cave Temple dug out of sandstone rock and situated in a jungle about ten miles from Wayōn village, Thabeikkyin Subdivision, of images of the Buddha, 42 in number, together with a wooden box for storing palm-leaf manuscripts. The place is now deserted, and is frequented only by graziers and villagers who are in search for guano. Maung Tin visited the Cave, and forwarded for examination, three wooden images of the Buddha. They measure between $15\frac{3}{4}$ inches and $18\frac{1}{2}$ inches in height. Each figure is seated in the *bhūmisparśa mudrā* or earth-touching attitude on a lotus throne formed of two lotus flowers placed apex to apex and joined in the middle by a filleted band. The figures are lacking in artistic finish and proportion: the lips are thick and protruding, the eye-balls are large and appear to be rolling out of their sockets, and the customary dignified facial expression is entirely absent. They appear, as suggested by Maung Tin, from local enquiry, to be about a hundred years old, and from their close resemblance to one another, they seem also to have been made nearly at the same time. There is another Cave Temple about 500 feet to the south-east of the above, but nothing of importance was found there. It is interesting to note that Cave Temples have also been found at Moulmein, Prome, Pagan, Po-wun-daung, and Sagaing, and their discovery indicates that a particular locality was a centre of Buddhist influence, which promotes austerity and self-abnegation.

80. Reports were received, from time to time, regarding the discovery of treasure-trove consisting of pieces of silver and lead.

Discovery of pieces of silver and lead.

The minting of coins used as currency was introduced into Burma, in 1784, by King Bodawpaya after his conquest of Arakan, where the mintage of coins, as a prerogative of sovereign authority, had been copied from the neighbouring Province of Bengal. In Burma, coins in silver were struck for commemorative purposes, and their use as currency did not become legal till the reign of Mindōn (1853—1878). Under the Burmese kings, pieces of silver and lead were used as currency. They were either made into bars or lumps of various sizes, and, when required, were cut into pieces of approximately the desired weight.

(81. Near Kaingzun village, Thanatpin Township, Pegu District, it was reported that ten small lumps of silver were found buried underground. Pegu was the headquarters of the Burmese Wun or Governor of Hanthawadi (Pegu),

Discovery of lumps of silver in Pegu District.

during the reign of Bodawpaya (1781-1819), and these pieces of silver were probably used as currency during that or later period and were buried underground for purposes of safety when troublous times arose. It was recommended that they should be acquired under the Indian Treasure Trove Act to be deposited in the Phayre Provincial Museum, Rangoon.)

82. Mr. L. H. Saunders, I.C.S., Judicial Commissioner of Upper Burma, who was the founder of the "Saunders' Weaving

Pieces of lead pushed up from time to time at Amarapura.

Institute," received a report from Mr. Hurst, Weaving Expert at Amarapura, that round about his house and the Weaving School, considerable quantities of lead were pushed up, especially after heavy rain. It was thought that it might be the remains of some past battle or a natural deposit. These pieces of lead were once used as money in the place of small modern silver coins, one tola of silver being equivalent, in value, to 12 viss of lead. Amarapura was founded by King Bodawpaya in 1782, and the capital was removed to Mandalay in 1859. From 1782 to 1859, lead was used as a medium of exchange in the same manner as silver bullion, minted coins of any denomination being entirely absent. The fact that these pieces of lead were pushed up in considerable quantities, especially after heavy rain, seems to indicate that they were hidden underground during the troublous times due to the rebellion of Prince Mindōn against his brother Pagan Min in 1852.

83. Mr. A. G. Cooke, I.C.S., Deputy Commissioner, Myingyan, reported the finding of eight pieces of silver and a gold ring near Twinywa village in the Pagan Subdivision. The pieces of silver appear to contain only about 80 per cent. of silver, and 20 per cent. of lead, and they were used as currency. As specimens of them have already been deposited in the Phayre Provincial Museum, and as the ring possesses no antiquarian interest, it was suggested that they should not be acquired on behalf of Government.

84. Mr. E. F. Baum, I.C.S., Deputy Commissioner, Tavoy, reported that, on the 26th April 1916, Maung Sein Kaing, Rice Mill owner, Anauk Ward, Tavoy Town, discovered certain treasure in a shrine of the Shinmōkti Pagoda, under the image of the Buddha deposited in that shrine, while he was dismantling the old building for repairs. Among the treasure, which consists principally of gold, silver and lead images of the Buddha, there were two coins of unknown mintage. The Numismatic Secretary, Asiatic Society of Bengal, who was consulted as to their nature and numismatic value, advised that, as they were not only worn out but executed in a debased style, he was unable to decipher them, and would recommend the acquisition, at a cost of eight annas, of the unbroken one of the two coins. The coin was accordingly acquired and deposited in the Phayre Provincial Museum.

The Shinmōkti Pagoda is said to have been built, in 1438 A.D., by Sawthila, King of Wedi, enshrining an image of the Buddha constructed of the Bodhi wood, which he had miraculously obtained from Ceylon. It was recommended to the Local Government that the above coin and two images, each of gold, silver and lead, found in the above pagoda, might be acquired for deposit in the Phayre Provincial Museum, Rangoon.

85. Maung Kan Gyi, head durwan of the Pagan Museum, reported the discovery at Myinpagan, Pagan, of three earthenware vases buried underground, while digging a well at a depth of nearly 27 feet. They are of elongated shape and of antique pattern. Two of them are plain and devoid of any ornamentation. The largest of them measures 10 inches in height. Vessels of such description are generally found in localities where remains of Pyu settlements are known to exist, and are called “ပူရီ” “Pyu vessel” from their shape. It is probable that the above vessels are old, and they have been deposited in the Pagan Museum.

86. While repairing the East Gate of Fort Dufferin, Mandalay, Maung U, Sub-Engineer, Public Works Department, came upon three niches arranged one above the other in the northern wall of that Gate. The lowest niche is placed at a height of 4 feet, the middle, 10 feet, and the topmost 18 feet, above the ground. In the topmost niche, there were found nine small seated figures of *Arahats* in alabaster, in the middle, two stone urns, each containing a silver scroll with an extract from the Buddhist scriptures inscribed on it in Burmese character, and in the lowest, 31 figures of *devas* also in alabaster, all seated and each holding a club in one hand. They were placed there to guard the Gate, in accordance with the Burmese belief in necromancy. The stone urns have an inscription round each, which records the year of the foundation of the City of Mandalay.

87. “I had already called attention* to the fact, important for the religious history of Burma, that, among the five pseudo-classical names of old Prome, was that of *Vanavāsī*. M. L. Finot, in the *Journal Asiatique*† again insists on the importance of this statue. It is mentioned in the *Sāsanavamsa* in Pali.‡ There it is said that, during the reign of Pagan Min (1846—52), a bronze statue of the Buddha was found at Prome on a small mound covered with jungle; on it was an inscription beginning with

* B.E.F.E.—O, 1905, page 152, note 3—[Chas. D.]

† Juillet-Août, 1912, page 132—[Chas. D.]

‡ Pali Text Society's edition, page 12—[Chas. D.]

these words—*idam Vanavāsīratthakavāsīnām pūjanatthāya*, which may be translated as "This (statue) is for the adoration of the inhabitants of Vanavāsī." Vanavāsī was the capital of North Kanara, the Kingdom of the ancient Kadambas, an inscription in whose character was found by Mr. Taw Sein Ko at Prome some years ago. These two testimonies show that, very early, there were relations between Deltaic Burma and Kanara. The inscription shows that the statue was no doubt erected by the community from Kanara settled at Prome. Cambodia was also very early colonised from Kanara. It would be interesting to know the rest of that inscription. Unfortunately, the statue is no longer to be found where it was seen in the reign of Pagan Min. It would be good to set inquiries on foot and try to ascertain, if possible, what has become of this important relic."—[Chas. D.]

88. "Mr. R. L. Sircar, Medical Officer to His Britannic Majesty's Consulate and the Chinese Maritime Customs, T'êngyüeh, brought and made over to this office, as a free gift, a bronze drum procured at the above-mentioned place. It was found on a hillock now called 'Muhammadan Hill,' by a man digging the ground and was brought round for sale to Dr. Sircar. It is in form exactly like the Chinese Chu-Ko drums, of which a description is given by Mr. Taw Sein Ko in the Journal of the Burma Research Society, but there are no frogs on the top; the centre of the top is ornamented with a star within two small concentric rings, which are themselves the centre of four larger encircling rings; the spaces between these rings are filled with small concentric and hatched ornaments; the sides are similarly ornamented, and are provided with four loops to suspend the drum by means of ropes. The absence of the frogs points to its not being really a Chu-ko drum. The work appears to be of Shan workmanship."—[Chas. D.]

89. "Mr. R. Grant Brown, I.C.S., Deputy Commissioner, in the course of one of his tours, found two stone statues near Tenasserim. He sent a photograph of each to this office. The statues themselves are very much weathered, and the photographs being rather faint, make it doubly difficult to identify them without seeing the originals. They are, however, Indian and, from the few details which can be made out, they appear to be of South-Indian origin, and to be old. It is well known that this part of Burma had very early relations with the South of India, and this explains the statues being found there. Several other Hindu stone sculptures have also been found at Thatôn. One of these figures is seated and the other standing. Mr. H. L. Stevenson, I.C.S., Deputy Commissioner, Mergui, who succeeded Mr. Grant Brown, has been good enough to send their measurements to this office. The seated figure measures 1' 9" in height, the breadth at the base being 11"; the statue itself is 1' 3" high and the pedestal on which it rests 6". The standing figure is 2' 2" high, including the pedestal, the height of which is 5½"; the breadth of the statue at the shoulders is 1'. Mr. Stevenson adds that the latter figure is so worn that nothing is visible on the stone. He also draws attention to the fact that the place is covered over with ancient ruins, and that an old ship has been found recently in a rubber plantation near by. It would be interesting, from an archæological point of view, to visit those ruins and at the same time explore the Tenasserim Township in search of others which undoubtedly exist. This locality was under the influence of Cambodia very probably up to the early part of the XIVth century. There is some epigraphical evidence of this, and Talaing histories incidentally confirm it. It had been, earlier, colonised by peoples from the South of India. It is the Lang-klia-sion of the Chinese pilgrims, and no doubt was, earlier still, a part or dependency or at least under the influence of the old Kingdom of Funan* so often mentioned by old Chinese writers, as early as the IIIrd century A.D. At that period, Chinese envoys to India and Indian envoys to China passed through this part of Burma. Tenasserim is thus one of the parts of Burma which has been earliest and best known to the ancients in the East, and a careful search might bring to light very important finds illustrating an early chapter in the history of Burma."—[Chas. D.]

TAW SEIN KO, C.I.E., I.S.O.,

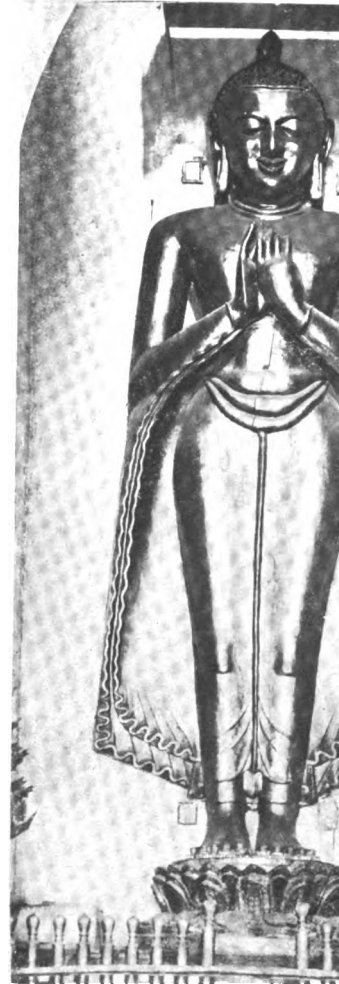
Supdt., Archæological Survey, Burma.

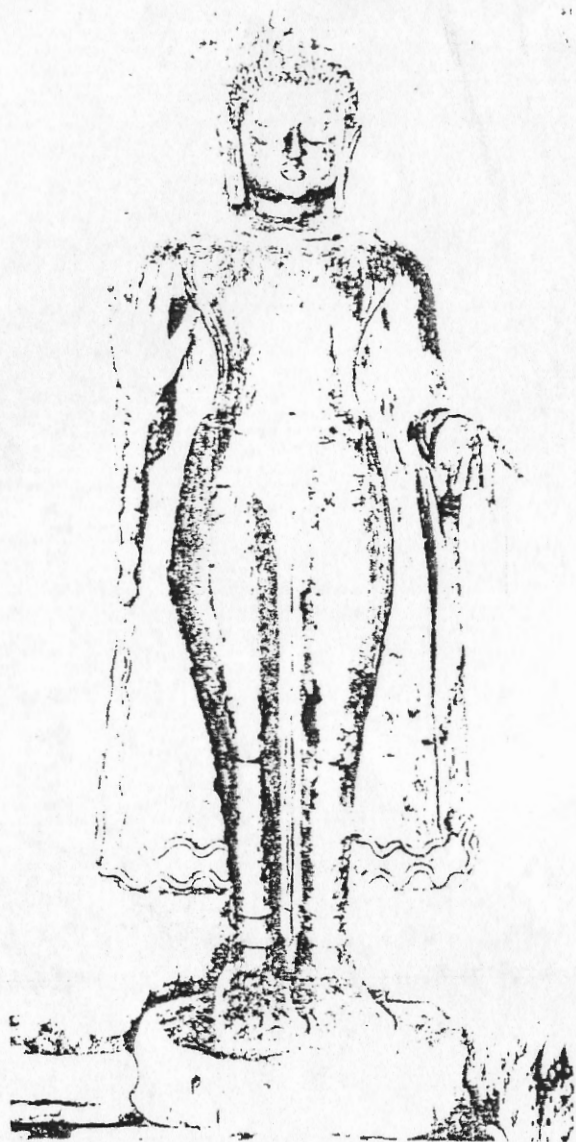
MAYMYO, 28th May 1917.

* Which naturally also included Pegu and Siam; Cf. B.E.F.E.—O. 1902, page 76ff, and "Melanges Charles de Harlez, 1896, page 176.—[Chas. D.]

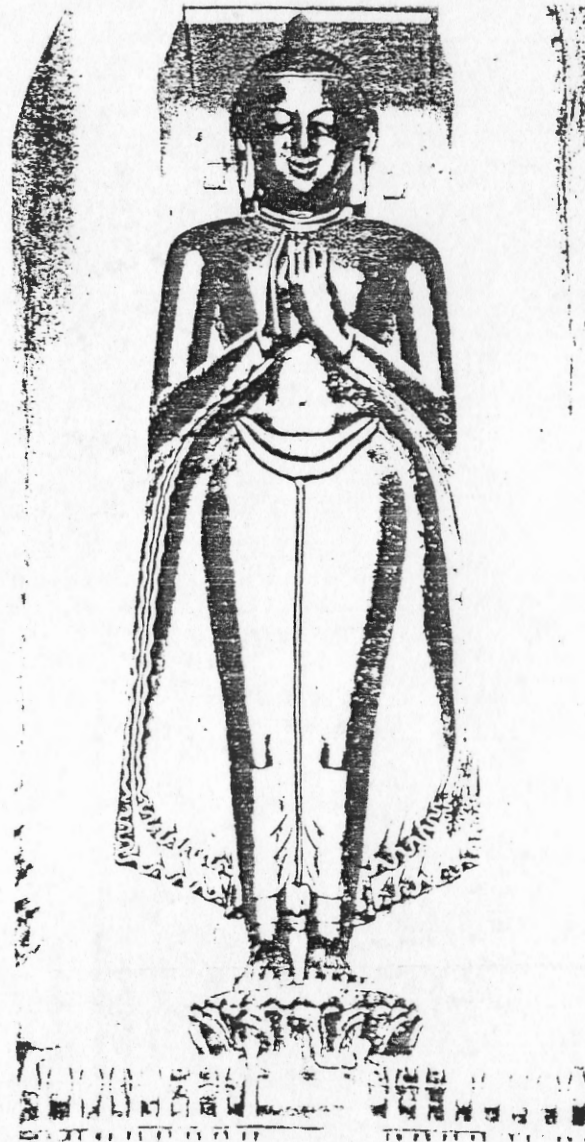
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IMPORT.
PAGE 43
KADAMBA S?

COLOSSAL IMAGES OF THE STANDING BUDDHA, 11th CENTURY A. D.





ANANDA BUDDHA, IN BRONZE, ON THE SOUTH
FACE OF THE SUTAZIGON, AGODA, PAGAN.



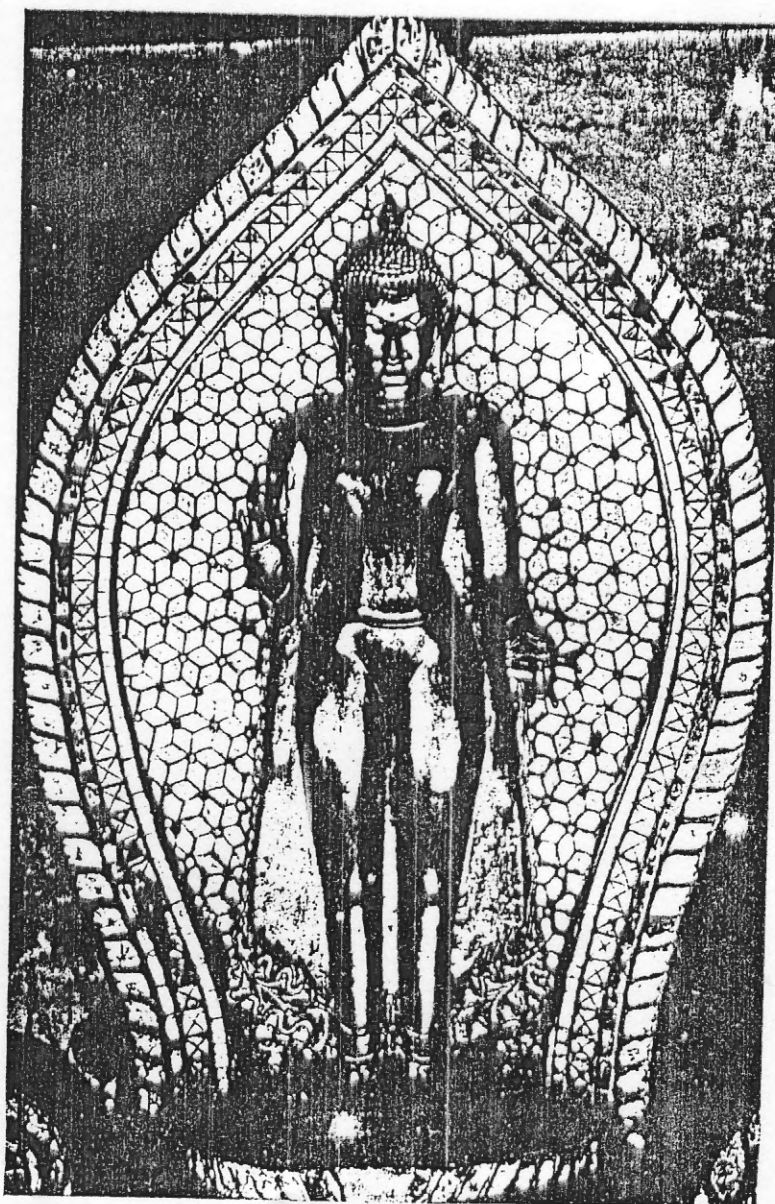
BHADDANTA BUDDHA, IN BRONZE, ON THE SOUTH
FACE OF THE ANANTA PAGODA, PAGAN.



A. STANDING BUDDHA, IN BRONZE,
PLACED IN THE MUSEUM, PAGAN
(11th CENTURY A. D.)



B. TERRA-COTTA TABLET CONTAINING A SEATED
BUDDHA (11th CENTURY A. D.)



C. STANDING BUDDHA, IN BRONZE, PLACED IN A SHED IN THE

APPENDICES

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APPENDICES.

APPENDIX A.

Register of Objects of Archaeological interest, the preservation of which has been approved by the Local Government.

Nil.

APPENDIX B.

Application for Administrative approval to the preservation by Government of an object of Archaeological, Historical, or Architectural interest.

Nil.

APPENDIX C.

Statement showing Expenditure sanctioned and incurred on Archaeological works during 1916-17.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
(1)	(2)	(3)	(4)	(5)
	MANDALAY DIVISION.	Rs.	Rs. A. P.	
1	Annual repairs to Palace Buildings, Mandalay ...	3,500	3,381 0 0	Completed.
2	Annual repairs to tombs of ancient Kings and Queens of Burma at Amarapura and Mandalay.	196	195 0 0	Do.
3	Annual repairs to Salin monastery, Mandalay ...	100	98 0 0	Do.
4	Annual repairs to Taungthaman-Kyauktawgyi Pagoda, Amarapura.	100	97 0 0	Do.
5	Annual repairs to Shwenandaw <i>Kyaung</i> , Mandalay ...	100	100 0 0	Do.
6	Annual repairs to Thudama <i>Kyaung</i> , Mandalay ...	100	100 0 0	Do.
7	Annual repairs to Atumashi <i>Kyaung</i> , Mandalay ...	80	80 0 0	Do.
8	Annual repairs to Tawgyaung Pagoda, Mandalay ...	50	50 0 0	Do.
9	Annual repairs to Queen's monastery, Mandalay ...	100	100 0 0	Do.
10	Annual repairs to Sangyaung monastery, Amarapura	100	91 0 0	Do.
11	Clearing jungle around pagodas at Tagaung, Ruby Mines District.	240	240 0 0	Do.
12	General repairs to <i>Pyatthats</i> on Fort walls, Mandalay	2,487	2,495 0 0	Do.
13	General repairs to Palace, Mandalay ...	3,075	2,955 0 0	Do.
14	Scraping off the old lime plaster and laying new lime plaster on portions of Gate walls of Fort Dufferin.	1,000	1,014 0 0	Do.
15	Special repairs to Palace, Mandalay ...	16,233	9,813 0 0	Do.
16	Additional repairs to Palace at Mandalay ...	5,232	5,041 0 0	In progress.
17	Providing a cook-house to the Medaw <i>Kyaung</i> at Amarapura.	84	84 0 0	Completed.
	Total ...	32,777	25,934 0 0	
	SHWEBO DIVISION.			
18	Annual repairs to Tazaung and Bell, Mingun ...	100	89 0 0	
19	Annual repairs to Pōndawpaya, Mingun ...	40	40 0 0	
20	Annual repairs to Alaungpaya's Tomb at Shwebo ...	50	61 0 0	
	Total ...	190	190 0 0	
	PAROKKU DIVISION.			
21	Wages of durwans to look after Pagodas and Museum, Pagan.	1,620	1,620 0 0	
22	Maintenance of Pagodas, Pagan ...	1,700	1,720 0 0	
	Total ...	3,320	3,340 0 0	
	SYRIAM DIVISION.			
23	Wages of care-taker to the Old Portuguese Church, Syriam.	144	144 0 0	
24	Renewing steps to Portuguese Church at Syriam ...	9	9 0 0	
25	Petty repairs to the care-taker's hut and main wire fence at the Old Portuguese Church, Syriam.	107	121 0 0	
	Total ...	260	274 0 0	
	PEGU DIVISION.			
26	Annual repairs to the Pāli Stone-shed to the west of Pegu Town.	25	10 0 0	
27	Annual repairs to Pillar of Victory, Pegu ...	5	3 0 0	
	Total ...	30	13 0 0	
	GRAND TOTAL ...	36,577	29,751 0 0	

APPENDIX D.

Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1916-17.

Main heads of budget.	Provision in budget for 1916-17.	Actual expenditure in 1916-17.	Balance remaining on 31st March 1917.	Remarks.
(1)	(2)	(3)	(4)	(5)
ESTABLISHMENT OF THE SUPER-INTENDENT, ARCHÆOLOGICAL SURVEY.	Rs.	Rs. A. P.	Rs. A. P.	
SALARIES.				
<i>Officer.</i>				
Superintendent, Archæological Survey ...	9,600	9,600 0 0	...	
Archæological surveyor ...	1,800	1,980 0 0	-180 0 0	Excess of Rs. 180 is due to hill allowance.
Assistants (three) ...	2,400	2,400 0 0	...	
Man ...	600	600 0 0	...	
Assistants (three) ...	432	462 0 0	-30 0 0	Excess of Rs. 30 is due to hill allowance.
Temporary establishment ...	947	945 0 0	2 0 0	
<i>Allowances.</i>				
Hill allowance of officer ...	800	820 3 6	-20 3 6	} Excess debited to savings under "Supplies and Contingencies."
Hill allowance of establishment ...	1,200	1,377 13 0	-177 13 0	
<i>Supplies and Services.</i>				
Preservation of Archæological Remains ...	700	90 0 0	610 0 0	
Purchase of photographs and photographic materials ...	600	628 3 6	-28 3 6	Recovered Rs. 33 from the sale of photographs.
Salaries and Pagan Museums ...	100	36 0 0	64 0 0	
Archæological scholarship ...	1,800	1,959 10 9	-159 10 9*	
<i>Contingencies.</i>				
Postage and telegram charges ...	100	120 3 0	-20 3 0*	* Excess debited to savings under other sub-heads.
Purchase of books and periodicals ...	300	199 1 0	100 15 0	
Rates and taxes ...	960	960 0 0	...	
Other expenses and miscellaneous ...	1,996	1,345 14 0	650 2 0	
Of menials ...	72	192 0 0	-120 0 0*	
Total ...	24,407	23,716 0 9	690 15 3	
ESTABLISHMENT OF THE ASSISTANT ARCHÆOLOGICAL SUPERINTENDENT FOR EPIGRAPHY.				
SALARIES.				
<i>Officer.</i>				
Assistant Archæological Superintendent for Epigraphy ...	7,500	7,500 0 0	...	
<i>Establishment.</i>				
English-speaking clerk ...	600	600 0 0	...	
Assistant (one) ...	144	144 0 0	...	
<i>Allowances.</i>				
Hill allowance of officer ...	500	373 12 0	126 4 0	
Hill allowance of establishment ...	276	255 11 0	20 5 0	
<i>Contingencies.</i>				
Postage and telegram charges ...	50	32 14 0	17 2 0	
Purchase of books and periodicals ...	250	234 11 0	15 5 0	
Rates and taxes ...	480	480 0 0	...	
Other expenses and miscellaneous ...	600	437 7 0	162 9 0	
Total ...	10,400	10,058 7 0	341 9 0	
GRAND TOTAL ...	34,807	33,774 7 9	1,032 8 3	
<i>Deduct for rounding</i> ...	7	...	...	
	34,800	...	...	
<i>Deduct probable savings</i> ...	400	...	...	
	34,400	...	...	

APPENDIX E.

(a) *List of Drawings made by the Archaeological Survey, Burma, during the year 1916-17.*

Annual No. (1)	Serial No. (2)	Description of Drawings. (3)	Scale. (4)	Locality. (5)	Remarks. (6)
1	343*	Plan of the Thatbyinnyu Temple ...	8' = 1"	Pagan.	
2	344	Elevation of a subsidiary <i>stūpa</i> on the north-east corner of the 3rd terrace of the Thatbyinnyu Temple.	2' = 1"		
3	345	Plan of a subsidiary <i>stūpa</i> on the north-east corner of the 3rd terrace of the Thatbyinnyu Temple.	2' = 1"		
4	346	Elevation of a doorway on the ground floor of the Thatbyinnyu Temple.	2' = 1"		
5	347	Plan of a doorway on the ground floor of the Thatbyinnyu Temple.	2' = 1"		
6	348	Section of a doorway on the ground floor of the Thatbyinnyu Temple.	2' = 1"		
7	349	Elevation of a stone pedestal within the east porch of the Thatbyinnyu Temple.	2' = 1"		
8	350	Plan of a stone pedestal within the east porch of the Thatbyinnyu Temple.	2' = 1"		
9	351	Elevation of a window on the north face of the east porch on the terrace of the Thatbyinnyu Temple.	2' = 1"		
10	352	Section of a window on the north face of the east porch on the terrace of the Thatbyinnyu Temple.	2' = 1"		
11	353	Elevation of the arch over the first flight of steps, Thatbyinnyu Temple.	2' = 1"		
12	354	Plan of the arch over the first flight of steps, Thatbyinnyu Temple.	2' = 1"		
13	355	Section of the arch over the first flight of steps, Thatbyinnyu Temple.	2' = 1"		
14	356	Elevation of a figure of Buddha seated in European fashion in the Thatbyinnyu Temple.	1' = 1"		
15	357	Section of a figure of Buddha seated in European fashion in the Thatbyinnyu Temple.	1' = 1"		
16	358	Elevation of the figure of Makāra above the doorway on the south face of the 3rd storey, Thatbyinnyu Temple.	1' = 1"		
17	359	Elevation of the seated Buddha on the 3rd terrace of the Thatbyinnyu Temple.	4' = 1"		
18	360	Plan of the seated Buddha on the 3rd terrace of the Thatbyinnyu Temple.	4' = 1"		
19	361	Section of the seated Buddha on the 3rd terrace of the Thatbyinnyu Temple.	4' = 1"		
20	362	Elevation of the Sudaungbye Pagoda ...	2' = 1"	Myeñ, Pagan Township.	
21	363	Plan of the Sudaungbye Pagoda ...	2' = 1"		
22	364	Section of the Sudaungbye Pagoda ...	2' = 1"		
23	365	Elevation of the west porch of the Ananda Temple ...	4' = 1"	Pagan.	
24	366	Elevation of one of the windows at the south-west corner of the 1st terrace of the Ananda Temple.	2' = 1"		
25	367	Plan of one of the windows at the south-west corner of the 1st terrace of the Ananda Temple.	2' = 1"		
26	368	Section of one of the windows at the south-west corner of the 1st terrace of the Ananda Temple.	2' = 1"		
27	369	Elevation of the arch over the western entrance of the enclosure wall of the Ananda Temple.	4' = 1"		

* Numbering continued from previous report.

APPENDIX E—concluded.

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1916-17.*

Annual No.	Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
1 to 6	1594* to 1599	Symbolic coins found near Hmawza ...	4½" × 3½"	Hmawza ...	Vide paragraph 58, page 26 of Archaeological Annual Report, Burma Circle, for the year ending 31st March 1915. Do.
7 & 8	1600 & 1601	Symbolic coins found near Hmawza ...	6½" × 4½"	Hmawza ...	
9 to 14	1602 to 1607	Stone sculptures from the Ananda Temple ...	4½" × 3½"	Pagan.	
15 to 35	1608 to 1628	Stone sculptures from the Ananda Temple ...	6½" × 3½"	Do.	
36	1629	Stone sculptures from the Ananda Temple ...	8½" × 6½"	Do.	
37	1630	A window of the Ananda Temple ...	6½" × 4½"	Do.	
38	1631	Bronze image of Buddha—standing—found in a chapel within the precincts of the Ananda Kyaungdaik.	8½" × 6½"	Do.	
39	1632	A window on the 3rd terrace of the Thatbyinnyu Temple.	6½" × 4½"	Do.	
40	1633	Figure of seated Buddha on the 3rd terrace of the Thatbyinnyu Temple.	6½" × 4½"	Do.	
41 to 44	1634 to 1637	Standing Buddhas in bronze facing the cardinal points in the Shwezigôn Pagoda.	6½" × 4½"	Do.	
45	1638	Stone figures of Burmese ladies found on the platform of the Shwezigôn Pagoda	8½" × 6½"	Do.	
46	1639	A bell with writing in Talaing engraved on it, found on the platform of the Shwezigôn Pagoda.	8½" × 6½"	Do.	
47	1640	View of the Tazaung over the Sudaungbye Pagoda.	8½" × 6½"	Myenè Pagan Township.	
48 to 51	1641 to 1644	View of the Sudaungbye Pagoda ...	6½" × 4½"	Do.	
52	1645	Paya-thônzu temples ...	12" × 10"	Pagan.	
53 & 54	1646 & 1647	Frescoes of the Paya-thônzu Temple (Easternmost).	12" × 10"	Do.	Photographs taken from drawings.
55 to 59	1648 to 1652	Frescoes of the Paya-thônzu Temple (Easternmost).	8½" × 6½"	Do.	
60	1653	Figures of Lokapāla devas, Thamindaw Monastery (Front view).	6½" × 4½"	Amarapura.	
61	1654	Figures of Lokapāla devas, Thamindaw Monastery (Back view).	6½" × 4½"	Do.	
62 & 63	1655 & 1656	Stone figures of devas found within the north wall of the East Gate, Fort Dufferin.	6½" × 4½"	Mandalay.	
64	1657	Stone figures of Arahats found within the north wall of the East Gate, Fort Dufferin.	6½" × 4½"	Do.	
65 to 68	1658 to 1661	A stone urn found within the north wall of the East Gate, Fort Dufferin.	6½" × 4½"	Do.	
69	1662	Silver scroll found in the above urn ...	6½" × 4½"	Do.	
70	1663	Silver scroll found in the above urn ...	8½" × 6½"	Do.	
71 to 150	1664 to 1743	Enamelled plaques illustrating the scenes in the Vessantara jātaka found on the uppermost terrace of the Ananda Pagoda.	4½" × 3½"	Pagan.	

* Numbering continued from previous report.

APPENDIX F.

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1916-17.

I.—Report.

1. Annual Progress Report of the Superintendent, Archæological Survey, Burma, for the year ending 31st March 1916.

II.—Contributions to the Annual Reports of the Archæological Survey.

PART I, 1915-16.

1. A brief *résumé* of the exploration and research work, epigraphy and conservation in the Burma Circle.

PART II, 1915-16.

1. Kyanzittha's *Ōnhmin* or Cave Temple in the Naltaung Monastery, Pagan.
2. Art of Burma and Tantric Buddhism.—[*Chas. D.*]

III.—Contributions to the Journal of the Burma Research Society.

1. Correspondence between Mr. Taw Sein Ko and Mr. C. O. Blagden on certain points discussed in the Archæological Report for 1915-16 ;
2. Literal Transliteration of the Burmese Alphabet.—[*Chas. D.*]
3. Klabho-Kye : zu : and Extract from the Notes on the Burmese face of the Myazed Inscription.—[*Chas. D.*]
4. Derivation of the word Prome.—[*Chas. D.*]

IV.—Contribution to the Bulletin de L'Ecole Française d'Extrême-Orient ;

1. Études de Talain littéraire (textes, traduction et notes grammaticales) 1^r fascicule.—[*Chas. D.*]
2. Étude sur le Zimmé-Pannāsa.—[*Chas. D.*]

APPENDIX G.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
I.—INSCRIPTIONS.						
1	Mingun village, Sa-gaing.	Stone ...	2' 8" x 3' 6" obverse 22 lines, reverse 22 lines.	Burmese	1149 A.D.	Records the dedication of lands and slaves to the Shwemalè Pagoda Alaungzithu in 1149 A.D.; and rededication of the same by Bodawpaya. (1781—1819 A.D.)
2	Paunglaung village, Yezagyo township, Pakòkku.	Do. ...	4' ½" x 1' 4" obverse 38 lines, reverse 33 lines.	Do.	1302 A.D.	Records the building and dedication of a monastery to Theingap preceptor, Tipitakavilasamānāthera, and dedication of lands to the monastery by Athirapaya, Yazathingyan and Thihathu, three Shan brothers, with the permission of the Mongol Prince K'uo, who was sent to Myingyan to chastise the usurper, Atankh.
3	Bèlin, Kyauksè District	Do. ...	2' 9" x 1' 10" contains 21 lines.	Do.	1324 A.D.	Records that Minister Arimat built a monastery and dedicated lands thereto.
4	Do.	Do. ...	3' x 1' 5" contains 12 lines.	Do.	1356 A.D.	Records the building of a monastery by Minister Pōnnyayit.
5	Tada-u ...	Do. ...	5' 2" x 1' 10" contains 13 lines.	Do.	1370 A.D.	Records the building of a monastery and dedication thereto of lands by Min Pitayit.
6	Kadè village, Kyauksè	Do. ...	2' 5" x 1' 6" obverse 28 lines, reverse 35 lines.	Do.	1415 A.D.	Records the building of a pagoda and dedication thereto of lands and slaves.
7	Singyo village, Pakòkku.	Do. ...	3' x 2' 8" obverse 22 lines, reverse 11 lines.	Do.	1466 A.D.	Records the dedication of lands to a pagoda by Thihapade.
8	Ywatha village, Myingyan.	Do. ...	3' 2" x 2' 3" obverse 34 lines, reverse 9 lines.	Do.	1471 A.D.	Records the building of a monastery and dedication of lands thereto.
9	Nyaungbintha village, Natogyi.	Do. ...	3' 10" x 2' 1" contains 9 lines.	Do.	1527 A.D.	Records the purchase of land and foundation of a village.
10	Phayre Museum ..	Do. ...	7' 6" x 3' 7" contains 70 lines.	Do.	1537 A.D.	Records apparently a royal decree of Tabinshweti. [It had not been copied or deciphered before.]
11	Maukkalan village, Yezagyo township, Pakòkku District.	Do. ...	4' 5" x 3' 2" obverse 35 lines, reverse 43 lines.	Do.	1551 A.D.	Records the repairing of the Shwemòktaw Pagoda and dedication of lands by Narapatisithu and Thihapade of Pakhan.
12	Nyaungbintha village, Natogyi.	Do. ...	3' x 1' 10" contains 35 lines.	Do.	1769 A.D.	Records the repairing of a <i>simā</i> or "ordination-hall."
13	Khinmagan village, Myingyan.	Do. ...	3' 7½" x 3' 1½" contains 46 lines.	Do.	1819 A.D.	Records the consecration of a <i>simā</i> or "ordination-hall."
✓ 14	Nyaungbintha village, Natogyi.	Do. ...	6' 6" x 2' contains 28 lines.	Do.	[Unintelligible.]	Records the dedication of slaves to whether a pagoda or monastery, it is not clearly known) by Kya Pi Si.
15*	Htandawgyi village, Pegu.	Do. ...	8' x 4' 10" ...	Do.	...	Records the building of 12 pagodas.

*All the above stones were left *in situ*.

APPENDIX G—continued.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II.—COINS.							
1	Copper	Shah Alam II, struck in the name of Ghazi-uddin Haidar.	Lucknow ...	1234 H. 26 r. y.	Persian character	Persian character. Oudh coat of arms within circle formed by two fishes.	
2	Do.	Do.	Do. ...	1235 H. ahd.	Do.	Coat of arms inside circle of fishes.	
3	Do.	Do.	Do. ...	1236 H. 2nd r. y.	Do.	Do.	
4	Do.	Do.	Do. ...	1237 H. 3rd r. y.	Do.	Do.	
5	Do.	Nasiruddin Haidar ...	Do. ...	1243 H. ahd.	Do.	Do.	
6	Do.	Do. ...	Do. ...	1244 H. ahd.	Do.	Do.	
7	Do.	Do. ...	Subah Awadh	1245 H. 3 r. y.	Do.	Coat of arms in circle of fish— Below Persian character.	
8	Do.	Do. ...	Mint name gone.	1246 3 r. y.	Do.	Do.	
9	Do.	Do. ...	Subah Awadh	1246, 4 r. y.	Do.	Do.	
10	Do.	Do. ...	Do.	1247 5 r. y.	Do.	Do.	
11	Do.	Do. ...	Do.	1248 5 r. y.	Do.	Do.	
12	Do.	Do. ...	Do.	1249 6 r. y.	Do.	Do.	
13	Silver	Do. ...	Subah Awdh, Lucknow.	1252 H. 9 r. y.	Do.	In centre : Oudh coat of arms. Around : Persian character.	
14	Do.	Muhammad Citssuch of Oudh.	Lucknow ..	1253 ahd.	Do.	In circle mermaids holding a crown. Below : a fish. Around : Persian character.	
15	Do.	Do.	Do. ...	Do.	As above, but 4 pointed star over a few letters.	Do.	
16	Do.	Do.	Do. ...	1254 H. 2nd r. y.	Legend same as on No. 14, but there are a few additional letters.	Do.	
17	Do.	Do.	Do. ...	1255 H. 3 r. y.	Legend same as on No. 14, but rayed circle almost complete.	Do.	
18	Do.	Do.	Do. ...	1257 H. 5 r. y.	Legend same as on No. 14, but 1257.	Do.	
19	Do.	Mahmad Shah I ...	...	...	Persian character	In square Persian character.	Nos. 19—28 are Gujrat coins. I.M.C. 13.
20	Do.	Do. ...	...	...	Do.	Persian character	I.M.C. 16.
21	Do.	Do. ...	...	...	Do.	Do.	Do.

APPENDIX G—continued.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—continued.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II.—COINS—contd.							
22	Silver	Mahmad Shah, I ...	...	...	Persian character	Persian character in square with peaked side.	
23	Do.	Do. ...	...	...	Persian character; last line incomplete.	Persian character in hexagon.	
24	Do.		...	...	Persian character;	Persian character in square.	
25	Do.	Muzaffar Shah, II ...	...	921 H.	Do.	Do.	
26	Do.	Do. ...	...	929 H.	Persian character—legend clear.	Persian character in scalloped circle.	
27	Do.	Do. ...	...	...	Persian character	Persian character in peaked square.	
28	Do.	Do. ...	...	...	Traces of above	Persian character incomplete.	Very crude.
29	Do.	Sikandar Shah, I ...	Ferozabad ..	...	Persian character	Obliterated in circle; Persian character.	Nos. 29 and 30 Coins of Sultan of Bengal, Class B
30	Do.	Ghiyasuddin Azam Shah.	Do. ...	...	Persian character in large quatrefoil.	In circle Persian character.	Independent kings, Nos. 29, Type D, No. 30, Type C.
31	Do.	Shah Alam, II ...	Muhammabad, Benares.	1208 H., 17/35 r. y.	Persian character	Persian character	
32	Do.	Do. ...	Pondicherry	r. y. 25	Do.	Do.	Struck by the French East India Company in the name of Shah Alam, II.
33	Do.	Shah Alam, I ...	Lucknow ..	1234 H., 26 r. y.	Do.	Do.	Ghaziuddin Haider, first king of Oudh, struck in the name of Shah Alam, I.
34	Do.	Ghaziuddin Haidar ...	Dekkhan ...	1235 H.	Do.	Do.	Struck in his own name.
35	Do.	Do. ...	Do. ...	1236 H., 2nd r. y.	Do.	Do.	Legend complete.
36	Do.	Do. ...	Lucknow ...	1238 H., r. y. 4.	Do.	Do.	
37	Do.	Do. ...	Do. ...	1239 H., r. y. 5.	Do.	Do.	
38	Do.	Nasiruddin Haidar ...	Do. ...	1243 H. (ahd) 1st year.	Do.	Do.	
39	Do.	Shah Alam, II, Mughal Emperor.	Muhammabad, Benares.	1225 H., r. y. 17/40	Do.	Do.	
40	Do.	Shah Alam II, Mughal Emperor.	Do.	1212 H., r. y. 17/40.	Fragmentary legend as on No. 39.	As on No. 39, but 17—40 regnal year.	

APPENDIX G—concluded.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—concluded.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II.—COINS—concl'd.							
41	Copper	Hussein Shah of Jaunpur.	No. mint name	879 H.	Persian character	Persian character	
42	Do.	Do.	Do.	885 H.	Do.	Do.	
43	Do.	Do.	Do.	886 H.	Do.	Do.	
44	Do.	Do.	Do.	887 H.	Do.	Do.	
45	Do.	Do.	Do.	888 H.	Do.	Do.	
46	Do.	Do.	Do.	889 H.	Do.	Do.	
47	Do.	Do.	Do.	890 H.	Do.	Do.	
48	Do.	Do.	Do.	891 H.	Do.	Do.	
49	Do.	Do.	Do.	892 H.	Do.	Do.	
50	Do.	Do.	Do.	893 H.	Do.	Do.	
51	Do.	Do.	Do.	894 H.	Do.	Do.	
52	Do.	Do.	Do.	895 H.	Do.	Do.	
53	Do.	Do.	Do.	897 H.	Do.	Do.	
54	Do.	Do.	Do.	905 H.	Do.	Do.	
55	Silver	Muhammad Akbar II	Ahmadabad	...	Persian character	Persian character and elephant's goad.	
56	Do.	Do.	Do.	...	Do.	Persian character	
57	Do.	Do.	Do.	...	Do.	Persian character and elephant's goad.	
58	Do.	Do.	Do.	...	Do.	Do.	
59	Do.	Do.	Do.	...	Do.	Do.	
60	Gold	Early anonymous gold coin of Southern India.	...	...	Concave, cup-shaped; eight petalled lotus flowers on bottom of cup; on sides symbols and Hindu inscription.	Blank	Cf. V. Smith's pages 317, 18, Nos. (VI-13) 1-3.
61	Gold	coin of Western Chalukyan Dynasty of Kalyani apparently of Jagadaka Malla.	...	...	...	...	
62	Silver	Farrukh Siyar ...	Itawa ...	Hijri year 1128, r. y. 5.	Persian character	Persian character	
63	Do.	Jahanda Shah ...	Shājahānabad	1124 H.	Do.	Do.	
64	Do.	Farruk Siyar ...	Do.	1125 H.	Do.	Do.	
65	Do.	Shah Alam II ...	Itawa ...	2 r. y. 1120 H.	Do.	Do.	
66	Copper	Wajid Ali Shah ...	...	2 r. y. ...	Do.	Oudh coat of arms and Persian character.	Wajid Ali Shah, the last king of Oudh, struck in the year of his reign.
67	Silver	Aurangzeb ...	Surat ...	1093 H. 25 r. y.	Persian character	Persian character.	
68	Do.	Do. ...	Do. ...	1107 H. 39 r. y.	Do.	Do.	
69	Do.	Shah Alam II ...	Allahabad ...	19 r. y.	Do.	Do.	
70	Do.	Do. ...	Do. ...	1191 H. 18 r. y.	Do.	Do.	
71	Copper	Firoz Shah III ...	Delhi ...	...	Do.	Do.	
72	Do.	Do. ...	Do. ...	796 H.	Do.	Do.	
73	Do.	Do. ...	Do. ...	772 H.	Do.	Do.	
74	Do.	Do. ...	Do. ...	778 H.	Do.	Do.	
75	Do.		...	...	Do.	Do.	Coin bearing the conjoined name of Firoz Shah and his son Fatch Khan.
76*	Silver	Shah Alam II ...	Allahabad ...	1192 H. 18 r. y.	Do.	Do.	

*All the above coins belong to the Phayre Provincial Museum, Rangoon.